

THE SCIENCE OF SOCIAL
ORGANISATION

OR

THE LAWS OF MANU

IN THE

LIGHT OF ĀTMA-VIDYĀ

BY •

BHAGAVAN DAS

(Hon. D.L., Benares University)

Second Edition

(Revised and Enlarged)

Volume I

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ADDENDUM

ON page 274, after line 13, add :

This Comparative Religion would embody and express that aspect of Metaphysic which would reconcile all particular religions by showing that there was Unity among them all as regards essentials, due to the Unity (Skt. Éka-tā, P.-A. Wahdat) of the Self from which they all issue, while the Difference was to be found only in the superficial non-essential details, varying with the variations of time-place-circumstance, due to the Manyess (Skt. An-éka-tā, P.-A. Kasrat) of the Not-Self.

Or, in accordance with the sub-division into three, of the sciences subserving the first threefold end of life, Moksha-Shāstra may be sub-divided into (a) Darshana-Shāstra, Brahma-vidyā, the Science of the Infinite, including Adhyātma-Shāstra or Psychology, Nyāya-Shāstra or Logic, Mīmāṃsa or Dharma-Karma-Shāstra or Ethics, (b) Yoga-Shāstra, Applied Psychology, the Psychical Science and Art of Superphysical Powers and of active identification of individual with Universal Consciousness, and (c) Bhakti-Shāstra, the Science and Art of Devotion, of purifying the heart and spiritualising the emotions by the cultivation of the Love Divine (P.-A. Ishq-i-haqīqī).

CORRIGENDA

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
29	(Page-heading)	Separation	Separatism
49	8 (foot-note)	p. 7	p. 11
52	21	It-Self,	It-Self by the Self,
60	21	the water, of	the water, for
60	23	the earth, of	the earth, for
62	14	the sheath	thy sheath
192	10	rigidity of disease	disease of rigidity
206	15	way	why
233	14	perfect	perfection
252	10	seed-fruit	fruit-seed
252	11	"	"
257	24	janma-heredity	janma-privilege (by heredity)
259	3	way	why
263	26	भवेत्	भवेत्
266	4 (footnote)	a vidyā	as vidyā
266	35	usage	usage
271	1	the first four ; I	the four ;
380	11	दिवेदिवे	दिवे दिवे
380	13	अत्मा	आत्मा

PREFACE TO THE SECOND EDITION

A SERIES of four lectures was delivered by me on *The Laws of Manu* as embodying the principles of *The Science of Social Organisation*, in the last week of December, 1909, at the Thirty-fourth Annual Convention of the Theosophical Society, in Benares. The lectures had been prepared at the wish of my loved and honored friend and spiritual elder, Dr. Annie Besant, President of that Society, who, after Madame Blavatsky and Col. Olcott, has done most to turn the mind of modern India, educated in western ways of thinking, towards what is of lasting value in the ancient lore of India, and to develop national self-respect therein, by her forty years' whole-hearted self-sacrifice and unremitting labors for the uplifting of the Indian People.

These lectures, after revision and expansion, were published in book-form by The Theosophical Publishing Society (now the T. P. House) in 1910. The book, despite many and grave defects, was well received by very diverse schools of 'Hindu' thought in India, and seems to have secured some favorable notice outside also.¹ The rather

¹ Vide, e.g., Urwick, *The Message of Plato* (pub. 1920); L. Adams Beck (E. Barrington); *The Story of Oriental Philosophy* (1928); Prof. J. S. Mackenzie, *Fundamental Problems of Life* (1928).

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large first edition ran out in less than ten years. I was asked by the T. P. House, so long ago as 1918 or 1919, for consent to reprint. A number of notes had gathered, on the margins and on pasted-in slips, in my copy of the book. I wished to incorporate them in a new edition. I replied that I would like to revise. They gave me time. But I was lacking in foresight when I asked to be allowed to revise.

The work of revision could not begin till some ten years later. Other literary work, some of which was perhaps less called for, and many private and public worries and engagements, some independent of, and many consequent on, the vast political turmoil in the country which began in 1919, (and which I have referred to more fully in the Preface to the third edition of *The Science of the Emotions*) took up all my diminishing energies and shrinking hours of daily work.

At last, after repeated reminders from the T. P. House, I desperately sat down to the work of revision, a week or two after my elder son went into jail, in April, 1930, in connection with the Civil Disobedience movement directed by Mahatma Gandhi. But in all these years, more notes had kept gathering. India, with the rest of the human world, had been passing through amazing experiences—and very distressful too for India, and some other countries, if not for all; all sorts of ideas and feelings (not exactly quite new but garbed in

new and strong forms) connected with the Reconstruction of Society with regard to all the main concerns of life, Education, Domesticity, Economics, Politics, Religion, were clashing in the intellectual and emotional atmosphere, with inevitable action and reaction on the physical life. I tried anxiously to find out if Manu had any reconciling suggestions to give to us, and to embody them in the new edition. But this was a task far beyond my poor capacities to cope with satisfactorily. And the distractions and interruptions continued almost worse than ever before.

The compilation of a paper (recently published as a book) on "The Unity of Asiatic Thought" or *The Essential Unity of All Religions*, for the All-Asia Educational Conference, held in Benares, on 26th to 30th December, 1930, made a great interruption in the work on *Manu*. Then, as if in cruel and contemptuous mockery and challenge of the efforts of those who were trying to bring about peace between the creeds, came a terrible outbreak of engineered communal riots in Benares, on 11th February, 1931, which lasted for about a week. This was followed by a far worse outbreak, resulting in much greater destruction of life and property, in Cawnpore, on 24th March, which also lasted for about a week. The Indian National Congress, sitting at Karachi in that same week, appointed a Committee, putting me on it as Chairman, to enquire into and report on the

Cawnpore riots, and on the causes of, and the remedies for, such happenings. I could not make up my mind to disobey the Congress. But the work of the Committee made a complete and very long break in the work on *Manu*.

Before I could settle down to it again, the truce arrived at between Mahatma Gandhi as representative of the Congress and Lord Irwin as head of the Government of India on 4th March, 1931, was broken by the imprisonment of Mahatma Gandhi on 4th January, 1932, almost immediately after his return from the second Indian Round Table Conference in London, and the consequent resumption of Civil Disobedience by the country. My elder son again went into jail, and my private and public worries began afresh.

At last, seeing there was no hope of completing the revision of *Manu* within any reasonably short period, the T. P. House suggested that the bulk of the portion that had been printed off should be published as a first volume. I agreed. The volume now presented to the public is the result. I fervently hope the second and completing volume will be out before the close of 1933.

The old form of lectures has been abandoned. The book has been recast to some extent, and a great many additions made, to the text as well as the footnotes. Dr. Annie Besant had said once, in the course of a conversation on the subject, during

one of her latterly very rare visits to Benares, some time before I began revision, that the book required to be thought out anew. But almost all the matter of the first edition has been preserved, as it had elicited kind letters of appreciation from distant quarters of India and some other countries also.

I am painfully conscious of the very serious shortcomings of the work. The ideas are scattered about, in more or less scrappy fashion, and look like a collection of separate notes just tied together; they are partly expounded in one place and partly in another, with repetitions, and not properly arranged and systematically developed. These great faults are due, primarily, to my very poor fitness for the task undertaken, and, secondarily, to the conditions in which it has been carried out—conditions entirely antagonistic to sound and accurate scholarship and well and fully thought out and balanced conclusions, all which requires close, prolonged, undisturbed and unbroken study and reflection. The book is more like a collection of shanties roughly put up in intervals of hurried leisure amidst unavoidable other work, than like a well-constructed house. My only consolation is that the materials of which the sheds are here constructed, are good—because they are ancient, and not mine at all—and can be re-arranged into a fine building by more competent hands. I hope that learned readers, who may happen to believe

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with me that the New India of the future can be born painlessly and grow and shape herself into health and strength and beauty, only if there is no complete break made between the past and the future, only if the essence of the traditions, the genius, the individuality, the Soul of the Old India, is carried over and reborn in the fresh body of New India, only if the form is constructed newly while the spirit remains the old, only if the nourishment provided by the past is duly taken by the future—I hope that such patriotic, and at the same time humanist, sons and daughters of the Motherland, the builders of the home of New India, may find the materials, heré gathered, serviceable for their work, and may utilise it with all necessary corrections and improvements.

In conclusion, I request of all dear friends in the spirit, if not in the body, who may happen to look into this book, that any words which give the impression that I am over-enthusiastic and wish to support anything and everything that is contained in the current rescension of *Manu-Smṛti*, may be replaced by more sober and restrained language. I do not, by any means, regard every verse of it as gospel. I believe, in deference to the views of scholars who have studied it from the standpoint of historical criticism, that the bulk of it was put into its present form about two thousand years ago, as part of the Vaidika revival, some centuries after the Buddha, like many other

Sanskrit works, as a *new edition* of one or more *much older* works; that a good many spurious interpolations have been made since, and given currency, by interested transcribers; and that the directions contained in many other verses, probably genuine, regarding details of ceremonial observances, or punishments of crime and expiations of sin (distinction between which was not made so sharply in the earlier periods of human history as it is to-day) are certainly obsolete now, though I will not presume to say that they never served a useful purpose. Particularly do I hold that the verses which seem to base 'caste' exclusively on 'birth' (*janma*) should not be accepted blindly, or taken too literally and unreservedly as self-complete, without reference to and qualification by other verses, and that those which seem to give due weight to 'temperamental aptitude' (*guna*) and 'occupation' or 'means of livelihood followed' (*Karma*) as factors decisive of 'caste' should be assigned their full value.

Briefly, I have studied the *Smṛti*, with the eye, not of historical criticism, but of philosophical and psychological searching, and I have come to the conclusion that the *main principles* underlying the social polity expounded in it are psychologically scientific and therefore of *permanent* value to mankind, throughout many changes of *temporary forms*, and I have endeavoured to expound these principles in modern more familiar terms, to the best

of my very poor ability, in the hope that what is really precious in the ancient heritage of India may not be swept away, by the flood of new notions, themselves not all wholesome by any means, together with the unwholesome rubbish that has undoubtedly come to overlay it in the course of ages, by the action of the ever-changing outer circumstances of the never-changing Inner Nature of the Universal Life.

Benares

BHAGAVAN DAS

17th November, 1932

NOTE

I MUST record my sincere apologies to the T. P. H. and the Vasanta Press for having caused them very great inconvenience in connection with this book, and my gratitude to them for having borne with me so patiently; also my gratitude to Mr. C. Subbarayudu who has kindly helped in the work of scrutinising proofs at Adyar, as a labor of love.

BHAGAVAN DAS



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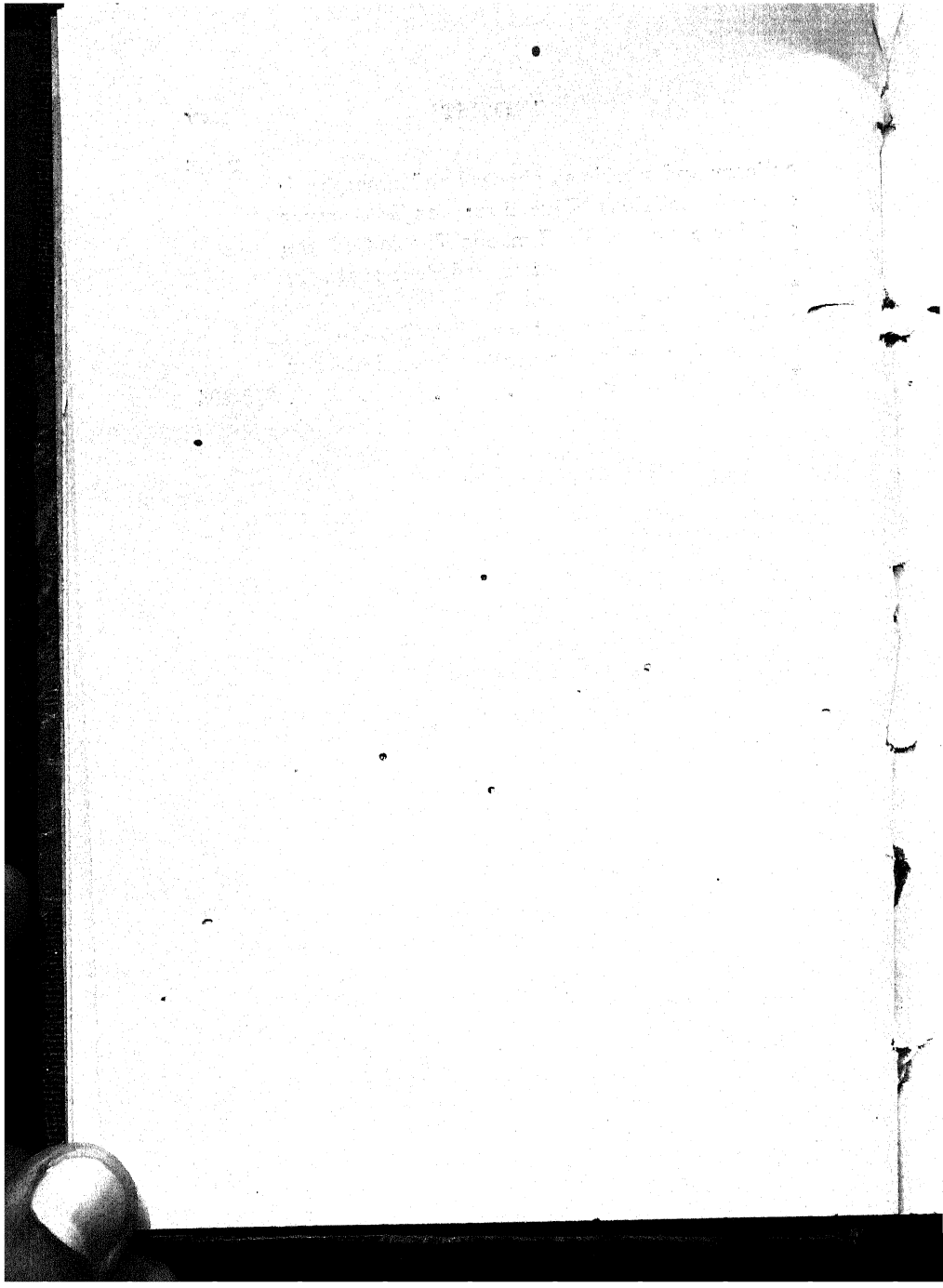
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INTRODUCTION

(to the First Edition, by Dr. Annie Besant)

IT is with very great pleasure that I introduce this book, for I believe that it deserves the thoughtful attention of the Indian and English public, and contains ideas and suggestions of the greatest value for all who are interested in the vexed questions of the day. Society, at the present time, is at a deadlock, unable to go forward into the future without finding solutions for the problems of our time, and yet impelled forward by the imperious law of evolution, which demands progress or sentences to death. It stands at the edge of a precipice, and sees no way to safety. Over the edge it must go—as previous civilisations have gone, carrying their treasures of refinement and culture with them—unless it can find some Ark of safety to carry it from the old to the new.

Such an Ark may be found in the Wisdom of our great Progenitor Manu, the Father of the whole Aryan Race. His *precepts* cannot be followed blindly in an age so far removed from that in

which He spoke; but His *ideas* contain all the needed solutions, and to apply the essential ideas to modern conditions is the work which needs to be done and which will receive His blessing in the doing. The present volume is an attempt to suggest a few adaptations by one who is full of reverence for the ancient Ideals of his people, and who believes that these are living powers, not dead shells, full of reforming and reshaping strength.

The book has far outgrown the original lectures, but has in it, I think, nothing superfluous or irrelevant. For the sake of the learned, both Asiatic and European, the authorities have been quoted in their original Samskr̥t; for the sake of the unlearned, these quotations have all been thrown into foot-notes, so that the English may run smoothly and unbrokenly. Technical terms have been translated, but the originals have been added within brackets.

One explanatory statement should be made as to the method of conveying to the modern reader the thought of the ancient writer. The European Orientalist, with admirable scrupulosity and tireless patience, works away laboriously with dictionary and grammar to give an "accurate and scholarly translation" of the foreign language which he is striving to interpret. What else can he do? But the result, as compared with the original, is like the dead pressed 'specimen' of the botanist beside the breathing living flower of

the garden. Even I, with my poor knowledge of Samskr̥t, know the joy of contacting the pulsing virile Scriptures in their own tongue, and the inexpressible dulness and dreariness of their scholarly renderings into English. But our lecturer is a Hindū, who from childhood upwards has lived in the atmosphere of the elder days; he heard the old stories before he could read, sung by grandmother, aunt, and paṇḍit; when he is tired now, he finds his recreation in chanting over the well-loved stanzas of an Ancient (Purāṇa), crooning them softly as a lullaby to a wearied mind; to him the 'well-constructed language' (Samskr̥t) is the mother-tongue, not a foreign language; he knows its shades of meaning, its wide connotations, its traditional glosses clustering round words and sentences, its content as drawn out by great commentators. Hence when he wishes to share its treasures with those whose birthright they are not, he pours out these meanings in their richness of content, gives them as they speak to the heart of the Hindū, not to the brain of the European. His close and accurate knowledge of Samskr̥t would make it child's play for him to give "an accurate and scholarly translation" of every quotation; he has preferred to give the living flowers rather the dried specimens. Orientalists, in the pride of their mastery of a 'dead' language, will very likely scoff at the rendering of one to whom it is a living and familiar tongue, who has not mastered

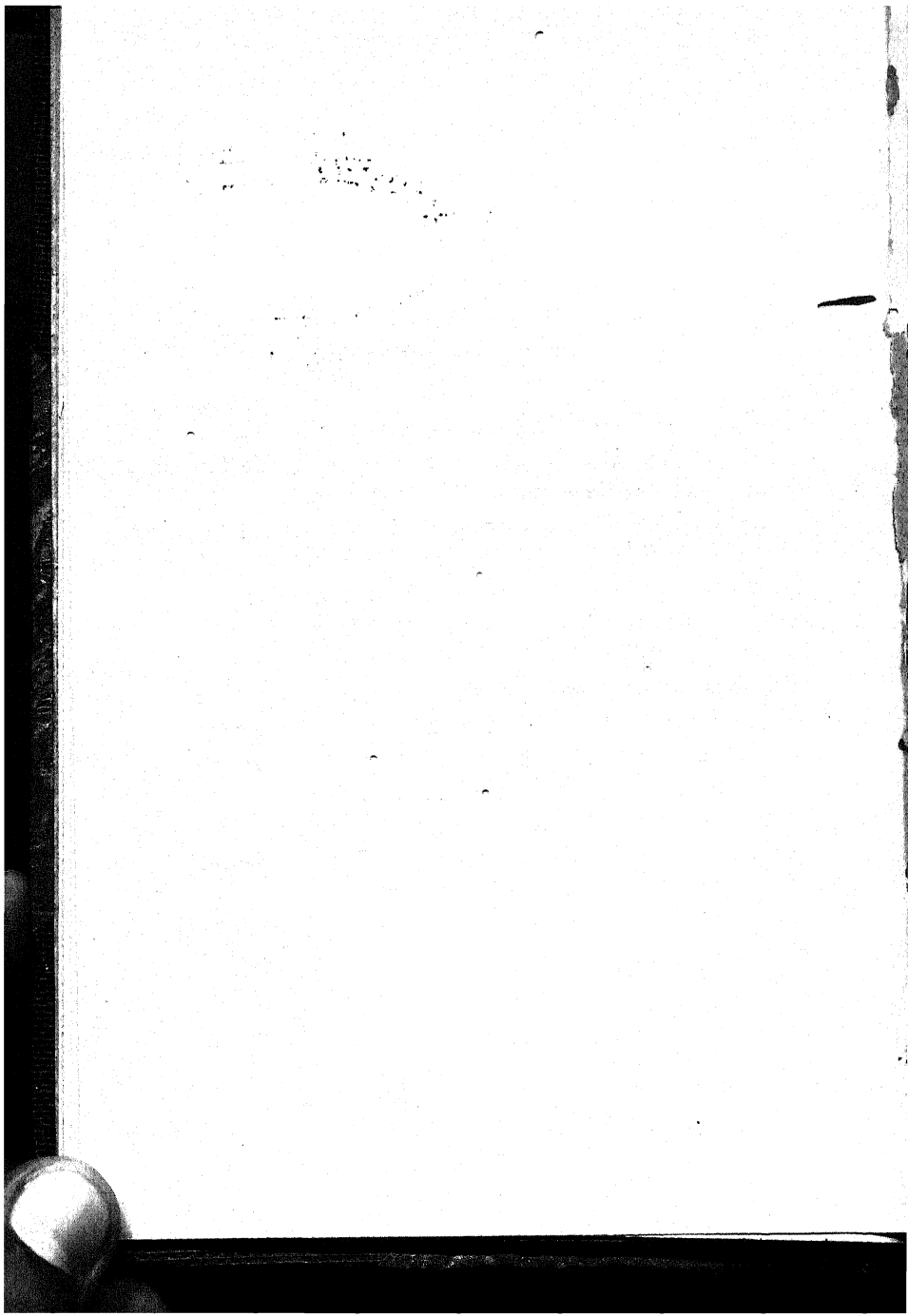
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Sanskṛt as a man but has lived in it from an infant. For these, the originals are given. But for those who want to touch the throbbing body—rather than learn the names of the bones of the skeleton—of India's Ancient Wisdom, for those these free and full renderings are given. And I believe that they will be welcomed and enjoyed.

ANNIE BESANT

TO THE PURE OF SOUL

O PURE of Soul! The angels raise their song,
And Truth's light blazeth over East and West!
Alas! the heedless world lies fast asleep,
And the Dawn's glory wasteth in the skies!
O Pure of Soul! do Ye awake, arise,
And open wide the windows of your hearts,
And fill them with the shining of Day's Star,
And with the heavenly music of that song,
So, when the laggards wake, they may not lack
Some message from Ye for the next morn's hope,
Some sign and token that their kith have seen
And stood before the Glory face to face,
And that they also may if they but will.
Be this your Sun-dawn work, Ye Pure of Soul!





FOREWORD

(to the *First Edition*)

SOMEWHERE in the published writings of H. B. Blavatsky it is said that all earnest Theosophists should be advised to study *Manu*. I had therefore been looking from time to time into the scripture which goes by the name of *Manu-Smṛiti* or *Manu-Samhitā*. Coming to know of this, our beloved President desired me to lay before our brothers and sisters, on the present occasion, in a brief form, in modern ways of thinking and of speaking, as far as possible, the ideas I might have gathered from the reading of that ancient ordinance. I should say at the outset, that the study—indeed it should be called only reading—has been very cursory, and the student has been lacking in almost every needed qualification. But if faith abundant be a qualification, then that has not been lacking. I have read, not in the spirit of the critical and learned scholar and antiquarian, superior to his subject, but with the reverence of the humble learner who

wishes to understand, for practical instruction and for guidance, so far as may be, in present day life, ever mindful of his own inability, and ever holding his judgment in suspense where he cannot understand.

"Read the things of the flesh with the eyes of the spirit, not the things of the spirit with the eyes of the flesh"—said a Master. To interpret the words of Manu, as of all the real scriptures of all the nations, mere grammar and dictionary, however laboriously used, are not enough—unless perhaps they be Samskr̥t grammar and dictionary. But Samskr̥t Shabḍa-Shāstra is not *mere* grammar and dictionary, but the whole Science of Language, which is inseparable from the Science of Thought and of Exegesis, Nyāya and Mīmāṃsā.

This is said, to obviate hasty objections that the renderings of the Samskr̥t texts, in the following lectures, put new ideas into the old words. In the matter of all subjective knowledge, there are not new ideas enough, yet, to exhaust the richness of content of the old words of the 'well-constructed' and 'consecrated' language. Those who have done the work of translation with open mind, and with, what is even more needed, open heart—as ready, at least, to see the good points of the work under translation as the weak ones—they know that the many shades of meaning, which have become attached by varied and long continued associations to the important words of any language, cannot be

adequately rendered by single words from another language. Every race, inspired by its own distinctive 'ruling passion' constructs its own language, as all its other appliances of life, in order to suit the particular aspect of divine manifestation which it represents. Therefore *exact* equivalents in any two languages are very difficult to find. Hence, the frequent need to express the many shades of meaning of an older and a fuller word by many words of a newer language, not yet so full in subjective knowledge. Those who are best circumstanced to live in, and to live themselves into, the modern as well as the ancient types and phases of civilisation, may be most safely trusted to interpret truly the latter to the former.

With this brief foreword I proceed to my duty.

BHAGAVAN DAS

First Edition, 1910

CHAPTER I

THE FOUNDATION OF MANU'S CODE OF LIFE

स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ।

Mundaka Upaniṣad, I, i, 1.

ध्यानिकं सर्वमेवैतत् यदेतदभिज्ञदितम् ।

न ह्यनध्यात्मवित् कश्चित्क्रियाफलमुपाश्नुते ॥ ¹

Manu, vi, 82.

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ।

Gītā, x, 32.

Brahmā declared unto His eldest son, Aṭharva, the Science of Brahma, which verily is the foundation of all other sciences.

All this whatsoever, that is designated by the word 'This,' all this is made of the substance of and is held together by thought, by ideation, and by that alone. He

¹ Shankara's *Bhāṣya* on Gauḍapāda's *Māndūkya-kārikā*, 30, reads this line as,

न ह्यनध्यात्मविद् वेदान् ज्ञातुं शक्नोति तत्त्वतः ॥

That is, he who does not know the Science of the Infinite Self, cannot know the heart of the *Veda*, i.e., of any Science of the Finite, superphysical or physical.

who knoweth not the subjective science, the Science of the Self, he can make no action truly fruitful, can guide no course of action purposefully to beneficent issues.

Of all the sciences, I am the Science of the Self, and of all speech, I am the mutual converse of those who seek the Infinite and Eternal Truth of the Self in Whom all things live and move and have their being.

THE CHARACTERISTIC QUALITY OF MAN

THE forest-chants of the Scripture sing how minerals exist, plants feel, and animals know, but know not that they exist and feel and know; while man exists, feels, knows, and also knows that he exists, feels, knows.¹ Because of this appearance

¹ *Rg-Veda, Aitareya Āraṇyaka*, II, iii, 2. Sāyaṇa's comment on this says,

सच्चिदानंदरूपस्य जगत्कारणस्य परमात्मनः कार्यभूताः सर्वेऽपि पदार्थाः आविर्भावोपाधयः । तत्राचेतनेषु मृत्पाषाणादिषु सत्तामात्रमाविर्भवति, न चात्मनो जीवरूपत्वं । ये तु औषधिवनस्पतयः जीवरूपाः स्थावराः, ये च श्वासरूपप्राणधारिणः जीवरूपाः जंगमाः, ते उभये अतिशयेनाविर्भावस्थानम् ।

In other words, "All things whatsoever are but means of manifestation of the Supreme Self's limitless powers; that which is seemingly unmoving, manifests His attribute of Existence (*sat*, I am) most; the vegetable kingdom, that of Feeling (*rasa*, *ānanda*, Bliss); the animals, Intelligence (*chit*, *chitta*), Consciousness; man, Self-consciousness (*viज्ञāna*, *prajñāna*)."
Western writers have said, "Minerals grow; plants grow and live; animals grow, live, and feel," or, better, "God sleeps in the mineral, dreams in the vegetable, wakes in the animal,

of self-consciousness in him for the first time in the course of evolution of our world-system, is it possible for him to know the Great Self and understand the method and the reason of the World-process. Because of this and this alone, is he truly the man, the thinker, son of Manu, the all-thinker. The others cannot think thus comprehensively, with this self-reference of all that is before and after, distinguishing between the Self and what is not the Self, and so grasping the whole essence of the World-process. In them all the manifestation of the Self is but partial, though in ever-increasing degree: first of only the existence (saṭ) aspect of the Supreme, then of that and some dim feeling (ānanda), then of these and a little of intelligent consciousness (chit).¹ In man the manifestation finds comparative completeness, and he therefore

looks before and after and thinks and knows himself in man". The fictitious line between the living and the supposed non-living is being obliterated rapidly in western science also.

¹ Bergson puts forward the opinion that: "Vegetable torpor, instinct, and intelligence—these are the elements that coincided in the vital impulsion common to plants and animals, and which, in the course of a development in which they were made manifest in the most unforeseen forms, have been dissociated by the very fact of their growth. The cardinal error, which, from Aristotle downwards, has vitiated most of the philosophies of Nature, is to see, in vegetable, instinctive, and rational life, three successive degrees of the development of one and the same tendency, whereas they are three divergent directions of an activity that has split up as it grew". Bergson's three "elements" seem to correspond respectively with tāmas, rajas, and sattva, or ānanda, saṭ, and chit. (For explanation of changes of order see *The Science of Peace* and *The Pranava-Vāda*, by the present writer.)

fulfils the purpose, and is the turning-point, of the world-system. At the stage of man alone the separated self, termed the *jīva*, becomes capable of *najāt*, deliverance, liberation, and *fanā-illāh*, annihilation into God, *wisāl*, union with God, in the language of Musalmān Sūfis; of salvation, and beatitude, in the words of Christian seers and mystics; of *nirvāṇa* and the extinction of the sense of separate

There is an element of truth in what he says; also an element of error in the shape of its unqualified extremeness. It may be true, as seems to be now held generally, that the evolution of the 'kingdoms' of nature, and even the genera and species, is along the branches of a tree, as it were, and not a continuous upward line or even spiral. *Ashvattha*, *Sthānu*, *Yggdrasil*, the World-tree, are well-known symbols also, side by side with others, of the Universe, in various mythologies. But what may be true of the physique need not be true of the psyche quite. And 'symbiosis,' co-operation between all the kingdoms of Nature, the circulation of a common vitality through all its limbs or branches, is also recognised as a fact. Anyway, the three 'elements' are always inseparable attributes of one and the same Living Substance; the 'divergence' spoken of by Bergson is a matter only of predominance and not of exclusiveness; and that too in the physical forms only; souls pass from lower forms of body to higher, flying from lower 'branch' to higher 'branch,' we may say. Reconciliation of the various divergent views (—and all catch aspects of the truth, and are reconcilable, if not put extremely—) is to be found in the expositions given in theosophical literature, of the nature of karma, re-incarnation, and evolution. "It is remarkable that through paleontological research the original Latin word 'evolution' becomes inadequate and the old Samskr̥t word (vi) *kār* (a) [creative evolution or unfolding reasserts itself": *Encyclopædia Britannica*, 13th edition, vol. 29, art. Evolution. The word exfoliation seems to have a similar significance.

individuality, for the followers of the Buddha and of the Jina; of mokṣha and freedom from the bonds of doubt and error and matter, for the student of Vedānta; of kaivalyam, realisation of Oneness, the Unity of the Universal and the On(e)ly Consciousness, in the phrase of the Yoga. In man, that principle which is variously called the mind (manas), the means and instrument of thinking, or the inner organ (anṭaḥ-karāṇa), or the conscious individual atom (chitta-aṇu), attains that degree of development whereby it can reflect the image of the Infinite fully, and so become the bridge between the finite and the Infinite, between the endless past and future on the one hand and the eternal present on the other; whereby it can become the means of a conscious individual immortality, such as is referred to in the ancient books, which tell us that consciousness extending over the whole of any given world-system and cycle, lasting and persisting unbroken from the birth to the reabsorption of that system in the primal cosmic elements—that this is known technically as immortality of the individual consciousness.¹

MAN, THE CROWN OF CREATION—HOW?

This potentiality of the human stage of evolution is the element of truth in the otherwise boastful

¹ आभूतसंज्ञं स्थानममृतत्वं हि भाष्यते । *Vāyu Purāṇa*.

belief that man is the crown of creation, whom all things else therein subserve. Because of this potentiality of salvation (mokṣha) and all that it signifies, even the lower nature-spirits (devas) crave instinctively for birth amongst the sons of Manu, and all the denizens of all the lower kingdoms strive incessantly in their sub-conscious being to reach his high estate.¹ In no other way can they attain to that self-consciousness whereby and wherein alone Emancipation from the bonds of matter may be won, the long and weary exile cease, and the joyous homeward return begin towards that Self of

¹ मोक्षस्तु मानवे देहे ।

तनवो बहवो महां मानुषी तु ततः प्रिया । etc.

सृष्ट्वा पुराणि विविधान्यजथाऽऽत्मशक्त्या

वृक्षान् सरीसृपपशून् खगदंशमत्स्यान् ।

तैस्तैरनुग्रहदयो मनुजं विधाय

ब्रह्मावबोधधिष्णं मुदमाप देवः ॥ *Bhāgavata*, XI. ix, 28.

That is to say,

House after house did God make for Himself,
Mineral and plant, insect, fish, reptile, bird,
And mammal too ; but yet was He not pleased.
At last He made Himself the shape of Man,
Wherein He knew Himself the Boundless Self.
And then the Lord of All was satisfied.

This is what modern western philosophers like Hegel also seem to mean when they say that the Absolute attains full self-consciousness, or "absolute knowledge, the spirit knowing itself as spirit," in man. And probably the Bible means the same thing when it says "God created man in His own image". For Sūfi verses to the same effect, see the present writer's *Kṛshṇa*, p. 234.

Bliss, whence all this show of passing pain and fleeting pleasure mixed in ceaseless toil and turmoil has issued, in order that the glory of that lasting bliss may shine the brighter for the contrast.

THE SCIENCE OF THE SELF

The Science of this ever-living Self, Self-consciousness, deep-seated in the heart of every living being, is that Science (Adhyātma-Vidyā) of which Kṛṣṇa said :

I am the beginning, the middle, and the end of all the manifest; and of all the ways of mutual converse amongst men, I am that guiding clue, which ever seeks and ever points to the One Truth; of all the sciences, I am the Science of the Self.¹

The other sciences and arts and learnings all exist, and also feel and partly know the objects that they deal with. But they do not know themselves. And, knowing not themselves, they do not know the relationships existing betwixt themselves, of each one to the others, and betwixt the various objects that they deal with respectively. And, thus, they do not know even their special objects wholly. Because all sciences and arts and crafts exist but for the sake of the Self, for the use and service of life, therefore the Science of the Self alone, knowing itself, knows also all the others in their very essence,

¹ सर्गाणामादिशन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्माविद्या विद्यानां वादः प्रवदतामहम् ॥ *Gītā*, x. 32.

and can set to each its due proportion to the rest, and so make all harmonious and fruitful. It is now being recognised, even quite generally, that the roots of all the most concretely physical sciences are lost in metaphysic, and to be found only by diligent searching there. The force of the physicist, the atom of the chemist, the vital functioning of the biologist, the tendencies to multiplication and heredity and spontaneous variation and natural and sexual selection of the evolutionist, even the impossible point and line and surface and one and two and zero, etc., of the mathematician, are all meaningless until translated into terms of metaphysic, the Science of the Self.¹ Hence is this Science verily the King of Sciences, to which all others minister and owe allegiance, and which protects and nourishes all others lovingly, justly, and righteously :

It is the royal science, the royal secret, sacred surpassingly. It supplies the only sanction and support to righteousness, and its benefits may be seen thus even with the eyes of flesh as bringing peace and permanence of happiness to men. Every ruler of men should study it diligently, so he may be, not a ruler but, a true minister or servant; for it discloses the essential nature of pain and pleasure, joy and sorrow, and enables him to triumph over all elations and depressions, achieve the steadfast mind, and do his duty righteously, serenely, faithfully; it is the lamp which lights up all the other lights, which illuminates the final darkness left by all the other lesser

¹ See, e.g., Thomson, *Introduction to Science* (H. U. L. Series), pp. 166, 167; and *The Metaphysic and Psychology of Theosophy* (Adyar Pamphlets Series) by the present writer for a fuller working out of this idea.

sciences ; it shows the righteous way of all good and great deeds ; it is the one rock on which all law rests securely.¹

THE HIERARCHY OF THE WISE LAW-GIVERS

Because it is the King of Sciences, the Holy Science, therefore all true kings should know it, all men ruling the affairs of other men should learn it assiduously, if they would govern well and win the love of men and gods, here and hereafter, and happiness on earth and in high heaven for themselves and for their peoples. Manu says :

Only he who knows the science of the true and all-embracing knowledge, only he deserves to be the leader of armies, the wielder of the rod of justice, the king of men, the suzerain and overlord of kings.²

The first Manu of the Human Race is the great prototype of all such patriarchal kings. Thinking

¹ राजविद्या राजगुह्यम् पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ *Gītā*, ix, 2.

आन्वीक्षिकी त्रयी वार्ता दंडनीतिश्च शाश्वती ।

विद्याश्च तत्र एवैता अम्यसेन्नृपतिः सदा ॥

आन्वीक्षिक्यात्मविद्या स्यादीक्षणात्सुखदुःखयोः ।

ईक्षमाणस्तथा तत्त्वं हर्षशोकौ व्युदस्यति ॥

प्रदीपः सर्वविद्यानामुपायः सर्वकर्मणाम् ।

आश्रयः सर्वधर्माणां शास्त्रदान्वीक्षिकी मता ॥

Shukra, Nīti, i, 152-158 ; *Kautalya, Artha-Shāstra*, I, i, 2 ; *Vātsyāyana, Nyāya-Bhāṣya*, I, i, 1.

² सैन्यपत्यं च राज्यं च दण्डनेतृत्वमेव च ।

सर्वलोकाधिपत्यं वा वेदशास्त्रविदहति ॥ *Manu*, xii, 100.

(mananam), looking before and after, joining cause and effect deliberately in memory and expectation—the pre-eminent and specific character of man—is perfectly embodied in the Manu's mind, omniscient of whole past ages (kalpas), world-cycles of activity and sleep, that only serve as ever-repeated, ever-passing, illustrations of the truths and principles of the Science of the Self.

Because he has this vast experience, extending breaklessly over whole æons, of all possible situations in all possible kinds of life, in lowest and in highest kingdoms; and because his omniscience of infinite details is pervaded by the principles of Self-knowledge, therefore is he fit to guide new hosts of selves (jivas), in new cycles, from their birth in the atoms of those primal substances and times, ever so long ago, of which at present we can call up but the faintest memories or conceptions, up to their reemergence in the Common Self, at the nirvāṇa of the system; therefore is he fit to make laws for guiding them from age to age, laws varying in details with the variations of the circumstances of life, but as unvarying in essential principles as the basic facts and laws of man's psycho-physical nature with which those principles are fundamentally connected and from which they are directly derived. And in this work of guiding human evolution and making laws for it, the Manu is helped by Sages (Ṛṣhis), who also have remained over with him from previous ages

(kalpas), and therefore are called *shishtas*, the Elect and Select, literally 'remains,' remnants or residua.

The verb-root *shish* means to remain behind, and to be distinguished from others, (and the root *shās* means to instruct and be instructed); and all these senses are included in the word *shishta*. The knowers and doers of *ḍharma*,¹ well-instructed and distinguished beyond others, who remained behind at the end of previous ages (*manvantaras*),² and now stay on throughout this world-cycle in order to maintain unbroken the chain of worlds and kingdoms and races, and to preserve the ancient *ḍharma* from falling into decay and ruin, by constantly instructing the new *jīvas* in their duties—these are the Manu and the seven *Rṣhis*. Out of his memory of the past age our Manu declared the *ḍharmas* suited for the present cycle, and therefore is that *ḍharma* known as 'remembered' (*Smṛti* or *Smārta*). And because it is observed and practised by those that 'remained' behind, and will be established again and again in succeeding cycles, after the expiration of this, and has been taught by the Elders and their Elders always (with the needed modifications from time to time), therefore is it known as *Shisht-āchāra*, i.e., the conduct, precept and example, of the well-instructed remnant of high teachers worthy of all reverence.³

¹ A well nigh untranslatable word, including religion, rites, piety, specific property, function, law, etc., but, above all, the Duty incumbent on a man at the stage of evolution he has reached and in the situation he may be in. More will be said on it later on.

² 'Rounds' in theosophical parlance.

³ शिष्यार्थतोश्च निष्ठान्ताच्छिष्टशब्दं प्रचक्षते ।

मन्वंतरेषु ये शिष्या इह तिष्ठन्ति धार्मिकाः ॥

मनुः सप्तर्षयश्चैव लोकसन्तानकारिणः ।

तिष्ठन्तोह च धर्मार्थं ताञ्छिष्टान् सम्प्रचक्षते ॥

The *Mārkaṇḍeya Purāṇa*¹ tells the story of the next or eighth Manu, Sāvarṇi by name, who began his preparation for his future work so long ago as the second Round (named in the Purāṇas as the Svārochiṣha Manvantāra), when he was born as the kṣhāṭṭriya (warrior) king Surathā, and had for companion in his austerity the vaiṣṭhya (merchant) Samādhi, both receiving instruction from the sage Meḍhas. The Manu, Vaivasvta, now reigning, is the seventh.

WHO IS FIT TO RULE?

None indeed who does not possess this comprehensive wisdom is fit to rule in the fullest sense of that high word. But, even on a smaller scale, he who does not know the essentials, the broad outlines and general principles of the Science of the Self, Ātma-vidyā, Theosophy proper, Brahma-vidyā, God-Wisdom; who does not know the source, the

मन्वंतरस्यातीतस्य स्मृत्वा तान् मनुरब्रवीत् ।

तस्मात्स्मार्तः स्मृतो धर्मः शिष्टाचारः स उच्यते ॥

शिष्टैराचर्यते यस्मात् पुनश्चैवं युगक्षये ।

पूर्वैः पूर्वैर्मतत्वाच्च शिष्टाचारः स शाश्वतः ॥

Matsya Purāṇa, ch. 145.

¹ In the chapters which form the *Durgā-sapta-shaṭi*. Every religion has traditions of the Spiritual Hierarchy which guides the evolution of the Human Race, and the traditions have very much in common, to the eye which is not intensely desirous of seeing only differences. But faith in the existence of such a hierarchy is by no means indispensable for the pursuit of the main theme of this book.

means, the ends of life; has not studied the workings of the mind, nor learnt how to create good-will in his own heart and in the hearts of others round him; does not know, in brief, what are the origin, what the end and purpose, what the way of ruling, of his own life—how shall he fitly rule the lives of others, be it in a household, or be it in a kingdom? How can he be of real and indubitable help and service to his fellow-men? How will he enable them to bring together means and end? By what ways may he lead them on to the great goal—not knowing what the goal is, and unaware of any ways but those revealed to him by the chance of the physical senses, themselves the products of causes to him wholly unknown? ¹

¹ Edmond Holmes, in *The Secret of Happiness* (pub. 1919), says, in the Introduction: "When I had served as a School Inspector for more than thirty years, it suddenly dawned upon me that a man's theory of education ought to be governed by his theory of life." Tolstoy says: "No human activity can be fully understood or rightly appreciated until the central purpose of life is perceived. You cannot piece together a puzzle-map so long as you keep one bit in a wrong place; but when the pieces all fit together, then you have a demonstration that they are all in their right places . . . So it is with the problem of Art. Wrongly understood, it will tend to confuse and perplex your whole comprehension of life. But given the clue supplied by true 'religious perception,' and you can place Art so that it shall fit in with a right understanding of politics, economics, sex-relationships, science, and all other phases of human activity. . . . Religion, Government, Property, Sex, War, and all the relations in which man stands to man, and to his own consciousness, and to the Ultimate Source (which we call God) from whence that consciousness proceeds," (Aylmer Maude's Introduction to Tolstoy's *What is Art?*, p. xiii)—these are all at once illumined when the Nature of that

Of the rule of such un-knowing men, in the smaller household of the family and the larger household of the nation, was the Upaniṣat verse spoken by the Seer in sadness and in sorrow :

Sunk in the depths of ignorance and error, wise in their own conceit, great in their own imagination, they go on, the unhappy ones, stumbling at every step upon the path, blind leaders of the blind.¹

Ultimate Source is understood. This is good comment, though unconsciously made, on Manu's verse (vi-82) quoted at the beginning of this chapter. Not only pedagogics, not only æsthetics, but also domestics, socionomics, economics, politics, civics, ethics, and all possible other departments and activities of human life, and all the sciences subserving them, can be "fully understood, rightly appreciated" and wisely guided to beneficent issues, only by Ātma-vidyā, the complete Philosophy of Life. Another quotation from a modern western writer, of still another school of thought, to make the same ancient thought clearer to the modern mind : "It is the great structure of our government here that is so weak. The mind of India is chaos. No people can be governed, or govern themselves, except upon the social axioms of a culture and a civilisation. These conditions do not exist here, and I do not find that 'the man on the spot' sees that as he should. We are patching without plan, yielding without forethought, changing without insight." So wrote Mr. Ramsay McDonald (to-day, in A.C. 1930, Laborite Prime Minister of England) on Nov. 23, 1913, to *The Leicester Pioneer* of Dec. 19, 1913, from Delhi, where he had come as a member of a "royal commission" on "the public services of India". Substitute "the civilised world of to-day" for "India"; and "the principles of a social organisation scientifically based on psychology and philosophy (Ātma-vidyā)" for "social axioms . . . civilisations"; and "anywhere" for "here"—and the passage becomes true.

१ अविद्यायामन्तरे वर्त्तमानाः स्वयंधीराः पण्डितस्मन्यमानाः ।

जघन्यमानाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धाः ॥

Mundaka, I, ii, 8.

PRESENT CONFLICT AND CONFUSION

And such verily is the condition of mankind at large to-day. Sovereign and subject, statesman and private man, scientist and priest, theocrat and aristocrat, bureaucrat and plutocrat and democrat, capitalist and laborer, brain-worker and hand-worker, rich and poor, conservative and liberal, individualist and socialist, communist and anarchist—all having, as a rule, no knowledge and no thought of the 'why' of life and but a very partial one of the 'how'; busying themselves more or less frenziedly with the immediate gain to the senses; thinking only of staving off the trouble of the moment; condemning, as beyond the pale of 'practical' politics, all attempts to formulate and teach and reach high ideals in the administration of affairs, even when acknowledging, with the lips, that conduct is instinctively governed by the ideal, practice by theory, that there is a philosophy behind every great public movement, that ideas are the forces which move nations—how shall such guide the human race to happiness?

THE THEORY BEHIND THE MANU'S WAY

The Manu and his assistants and subordinates are not so near-sighted. They look very far, before and after. To them, 'practical politics' does not mean taking account of only the evil side of human

nature, wholly disbelieving and ignoring the better side, and circumventing one's neighbours by any and all means. Their practical politics are always dominated and governed by high ideals, by a complete theory of life, its origin, its end, its purpose. To their view, all activity not organically and consistently related to the well-ascertained and clearly-defined objects of life is not practical but supremely unpractical.

In order, therefore, to understand and appreciate, at their true value, the rules that they have laid down for the guiding of human affairs, it is indispensable that the view of the World-process, on which the rules are based, should be clearly understood. Whether we agree in it and accept it, or not, is another matter. But to understand the practice we must understand the theory, we must put ourselves at the point of view of those who framed and followed the practice.

ANCIENT EAST AND MODERN WEST

Many modern students, especially of the West, say that the ancient East is unintelligible to them; that they cannot understand the Hindū's introduction of what they call 'religion' into the most commonplace affairs of life; his constant reference to heaven and to liberation, even in the text-books of grammar and mathematics. They fail to understand Hindū life, because they look only at the

surface ; and because, they, in their own life, occupy a standpoint and follow an ideal very different from that of those who profess to be guided by the Institutes of the Manu. It is a frequent statement in the ancient books, that the child cannot understand and sympathise with the conjugal feelings and passions, the romances and the sentiments, the elations and the depressions, of the young man. No more can the young man, with his turbulent egoism, restless ambitions, outrushing energies and ever-renewed hopes and enthusiasms, understand the graver demeanor and the sobering cares and anxieties of the middle-aged, who have to bear the burdens of the family and the manifold pressure of the social organisation in which they live. No more, again, can the middle-aged, engaged in the strenuous struggles of life, wholly understand the craving for peace and quietness of the aged, and their retirement from the competitive struggle. But the older can generally understand the younger, by means of memory. Now, as the difference is between two individuals at two different stages of life, such is the difference between two peoples and two forms of civilisation, occupying different stages of evolution. An older race, even though feebler, can generally understand the younger and more vigorous, though the latter does not understand the former. There are few complaints that the East cannot understand the West ; many that the West cannot understand the East. There is no difficulty

for the old man in understanding that the younger one should be energetic, pushful, aggressive, eager to make his way in the world and secure its good things for his own use. He has himself passed through that experience, and retains the memory of it, unless indeed he has become too far removed in age. But it is difficult for the average young man, every fibre of whose organism is impelling him towards pursuit of the outer world's experiences, to understand what quiet reflection over these or voluntary abandonment of them can be, and how it is possible.¹

He who has not passed through the psychical crisis of dispassion (*vai-rāgya*), surfeit with and disgust for the things of the world and the sordid struggle over them, and the consequent lasting sense of detachment, which is a constituent factor of wisdom as distinguished from intelligence and cleverness, can never understand and sympathise with the mood and conduct of one who has. This is the essential difference between the psychology

¹ The case of the inner psychological "conversion"-struggle, which comes to most persons during adolescence, intensely and with noble permanent results to the more advanced and exceptionally sensitive and thoughtful *jīvas*, sub-consciously or semi-consciously, confusedly, and passingly to the majority, does not interfere with the general truth of the observations in the text. That the whole tree is present already in the seed is a fact, yet it does not conflict with the successiveness, equally a fact, of the several stages of exfoliation; and "exceptions prove the rule". See the present writer's *The Fundamental Idea of Theosophy*, and *The Science of the Emotions*, 3rd edition, pp. 56, 213, 298-9.

of the West and of the East, modern and ancient, young and old.¹

MANU'S COMPREHENSIVENESS VERSUS MODERN DEVICES

Manu's scheme of life, individual and social, contains provision for not only both the younger and the older, but also for all the different temperamental psycho-physical types and classes at all stages of evolution; those who have passed through dispassion and been born a second time thereby, and those who have not, and those who are in intermediate conditions.² Modern schemes, ranging through a score or more of *isms*, (Individualism to Communism and Fascism to Bolshevism) make, it seems, provision only for one type and stage, assumed to include all the members of the race, or to be forced upon them all, and failing, therefore, to meet all requirements, are constantly breaking down in practice, and need continual revision.³ The whole

¹ Pūrva and Pashchima; pūrva means both east and earlier or older and before, and pashchima, west and later or younger and behind. When you stand "before" the rising sun, that quarter is the pūrva; to the "right" is dakshina; "behind" is pashchima; to the left is uttara. The general plan of history seems for civilisation to travel from the East towards the West, round and round, with the sun.

² See, on this, Prof. James' interesting chapter on the "twice-born," in his *Varieties of Religious Experience*.

³ As witness the changes of policy of Bolshevism in Russia, since its coming into power in 1917-18, and the continual

course of nature ordains that the older, who know more, shall make provision for the bringing up of the younger, who know less. Where, for any special cause, this ordinance of nature is violated, catastrophe must result before very long. And there is much reason to fear that the new systems of administering human society will prove a commentary on and a justification of Manu's ideas *by contrast*. They are the product of minds which are confined as yet to the Path of Pursuit (the *Pra-vṛtṭi-mārga*), and know little or nothing of, and care less for, the other half of life, the Path of Renunciation (the *Ni-vṛtṭi-mārga*); without knowledge of which, the fundamental facts of the universe, the foundations of all existence, remain unknown. As Kṛṣṇa says :

The men who are still on the Path of Pursuit, pursuit of the pleasures of the senses, they know not the difference

ferment since the Great War, or rather since the beginning of the twentieth Christian century, in almost all the 'civilised' countries of the earth.

या वेदबाह्याः स्मृतयः याश्च काश्च कुदृष्टयः ।

सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥

उत्पद्यन्ते च्यवन्ते च यान्यतोऽन्यानि कानिचित् ।

तान्यर्वाकालिकतया निष्फलान्यनृतानि च ॥ *Manu*, xii, 95-6.

"The views and the schemes and devices that are not founded on the Science of the Self, but are rooted wholly in erroneous sensualism—they shall always be barren of happiness. They shall spring up and die down like ephemeral mushrooms in the rains, unwholesome, unable to stand the test of time and bear the heavy weight of ages."

between that Path and the Path of Renunciation, renunciation of the things of physical sense and striving after the superphysical and spiritual life. And because they know not these two in their contradistinction, the two which make up the whole of life, therefore the whole of the Truth abides not with them, nor real inner purity from selfish desire, nor the conduct of reason-governed self-sacrifice.¹

WEST AND EAST AS ONLY YOUTH AND AGE

Such is all the supposed, and much spoken of, and much exaggerated, difference between ancient and modern, East and West. There is indeed no other deeper-seated, inherent, insuperable and ineradicable difference. They are both Spirit of the same Spirit and flesh of the same flesh—all most truly Manu's children. The ancient has been modern in its day. The modern will be ancient in its time. Indeed, the modern, in the sense of the fifth sub-race, in theosophical language, is fast aging now, maturing psychically and passing through experience at a more rapid rate than the ancient, in the sense of the Indian first sub-race,

¹ प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

Bhagavad-Gītā, xvi, 7.

In modern terms, the āsura and the daiva types of the *Gītā* may be said broadly to correspond respectively to the "tough-minded" and the "tender-minded" of William James, the "extrovert" and the "introvert" of the psycho-analyst, the aggressive Nietzschean *blonde savage* on the one hand and the refined gentle-man on the other; in Greek, titan and god.

seems to have done.¹ And all attempts at interpretation of the ancient to the modern, for the passing on to the younger and more energetic generation of whatever special knowledge the older and now feebler generation may have gathered, in order that the younger may mount to a higher height of experience—all such attempts are but parts of the natural ways and means of the younger's maturation.

It should be remembered that, strictly speaking, what we call the ancient should be called only the remnants of the ancient; for the bulk of it, so far as the actual living present-day population of India is concerned, is in reality very modern and young. For it is made up of younger souls, and is roughly classed with the ancient only because upgrown on the soil of the ancient, where the 'forms' of the older type of civilisation still persist; where also are older souls, here and there, to keep the old ideals alive, till the truly modern of both East and West shall take them up, to carry them to a fuller realisation in the future. So, on the other hand, many older and more advanced souls are being born now in the bodies of the new races, of the west, to provide the necessary leaven of the older knowledge

¹ In the twenty years that have elapsed since the first edition of this work, the European world has been turned all upside down by the Great War of 1914-18 and has lived enormously fast; while India too has lived two hundred years in those twenty, in the political and economic departments of her national life, as also in respect of socio-religious reform.

for them and direct their attention towards super-physical sciences. As cells and tissues, embodying germs of nascent faculties are in the individual, so are individuals and families, embodying special knowledge and ideals, in the body of the nation. The bringing together of eastern and western nations in bonds of political, economical, and educational interdependence is an act of Providence also tending, it would seem, towards the same end. If we seek for a reason why younger and less advanced souls (jīvas) should be born into the weakening physical moulds left by the more advanced (in India), we may perhaps find that this is only in accordance with the laws of economy of force, which run through and counter-balance the lavish extravagance, in details, of ever-paradoxical Nature, the Everlasting Duality (Dvamdvam, Ambivalence, Polarity) perpetually playing within the heart of the Eternal One. Aging grand-father and budding infant fit in with each other appropriately; the knee of the former is the natural play-ground of the latter; his perfected wisdom (saṭṭva) of soul and decaying activity (rajas) and growing inertia (tamas) of body help on to their natural development the imperfect intelligence and growing activity and lessening inertia of the body of the child.

MANU-SMṚTI AND COGNATE WORKS

What then is this Theory of Life which is the foundation of Manu's Laws, one portion of which,

suited for one epoch, has come down to us, with modifications made, from time to time, by various Sages and minor Manus, in order to suit the needs of sub-cycles within the larger epoch? With regard to these modifications and explanations, we have to remember that in trying to present to our minds the outlines of Manu's views intelligibly, it is not possible to confine ourselves to the words of the work known as the *Manu-Samhitā* or *Manu-Smṛiti*. In order to understand that work, cognate literature in the shape of the 'histories of world-evolution' (Itihāsas and Purāṇas), and especially those parts of them which describe past Indian life as governed by the laws of Manu, is indispensable. *Manu-Samhitā* is said to be the quintessence of the Vedas; the study of it is compulsory on the twice-born on pain of losing status, as 'education' in the general sense is necessary to entitle a modern western man to be called a gentleman; and like the Vedas, it should be interpreted with the help of the 'histories'.

Whatever hath been declared by Manu to be the duty of any one, that is supported by, and is declared in entirety and detail in, the Veda; for Manu knoweth all, and the Veda contains all knowledge. And the Veda should be expanded and expounded with the help of the Purāṇas and the Itihāsas, the Ancient Histories of World-Evolution generally, and of the Human Race specially. For indeed the Veda feareth him whose knowledge is not very wide, who has not heard much: "Such a one will misinterpret me, and will defraud me of my true

significance and value," so thinketh the Veda of the narrow-minded and the ill-informed.¹

SPIRIT VERSUS LETTER

This method, it is true, does not recommend itself to the modern orientalist. He expresses his opinion of it in the single word 'uncritical'. To him, the date of the work ; the exact and particular name of the author ; the details of his biography ; the various readings of a particular piece of text although the sense of all be the same ; and such other matters are of exceeding importance. And

¹ यः कश्चित्कस्यचिदमो मनुना परिकीर्तितः ।

स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः ॥ *Manu*, ii, 7.

इतिहासपुराणभ्यां वेदं समुपबृंहयेत् ।

विभेद्यल्पश्रुताद्वेदो मामयं प्रतरिष्यति ॥ *Mbh.*, Ādi-parva, i, 293-4.

The Indian (Hindū) is debited, and not groundlessly, by the orientalist, with complete lack of the "historical sense". Practically, no new historical works have been written in India, (by Hindūs, though some have been, a very few, by Jainas, and by Musalmāns) for hundreds of years now—not counting those written during the last seventy years. But the ancient Indian's appreciation of the value of History was so great that he regarded it as a fifth Veda (*vide Chhândogya Upaniṣat*, VII, i, 2). And the two verses, quoted above, expressly say that Veda, *i.e.*, the essential Science and Philosophy, is impossible to understand correctly except in the light of Universal History. In other places, *Itihāsa-Purāṇa* are said to be more useful and valuable (as obviously for popular education) than even the Vedas. Indeed, a *complete* history of world-evolution would obviously be a complete encyclopædia of all knowledge, all philosophy, and all possible sciences. See the present writer's *Kṛṣṇa*, 3rd edition, p. 9.

from a certain standpoint he is perfectly right. Where the subject-matter of the work is, not general laws and principles and also facts more or less certain, but the changing and passing products of such laws and principles (like minor poems, plays, lyrics, essays, controversies, articles of *virtu*, curious inventions, pastimes, dress-fashions, peculiar ornaments, machines, games, etc.), there the personality of the author and the conditions under which his work was created become useful objects of study, as also helping to illustrate the same general laws and principles, or at least as affording interesting pastime. But otherwise, they are not useful to study. Even in modern days, people do not spend very much time and energy on finding out particulars about the discoverers of geometry or arithmetic or algebra, or about the editors of successive text-books of these. The discoverers of real indubitable truths are generally only re-discoverers. Therefore no particular interest attaches to their personalities, except as part of general history. The inventors of passing things are far more 'interesting,' naturally, and great discussions arise as to how much 'credit' should or should not be given to them. Truth is common property and cannot be copyrighted. Individual peculiarities—not to call them aberrations—are special property, and therefore fit for copyrighting. Truth is simple, single, universal, belongs to all; difficult to understand only because, and when,

uninteresting, so that people will not look at it. Error is manifold, complicated, entangled, belongs "separately" to each "separate" individual. The straight line is one. The crooked lines are countless. Every deviation from the straight line is an error, a straying; and there is no limit to the number of possible errings. The Supreme Self is One and Universal. The separate individual selves, made by *A-viḍyā*, Nescience, Error are infinitely numerous. The Scriptures of all the nations are nameless. Such other works as, by their surpassing excellence, approach the Scriptures in helpful instructiveness, are nearly nameless, too—the great epics of many nations, for instance. By their perfect descriptions of human nature, true in all times, they have risen above the level of passing lists of passing facts, and have become text-books of the science of psychology, sociology, history, all in one. The Elders of the Race wrote and wrought out of compassion for mankind, not for name or fame or feel of pride or vanity or copyrighted money.

SEPARATISM VERSUS BROTHERLINESS

Manu, in reference to the *Samhitā* known by the name, is thus but a representative name, representative of the Great Being who, according to the Purāṇas, is the real, primal Progenitor and Chief of the Human Race and also of minor Manus and R̥shis and the subordinate hierarchs who help in

the work of carrying out his scheme, and who put forth, from time to time, as need arises, the minor laws which are all already contained potentially in the Great Law. And therefore the free use of the Itihāsas and Purāṇas and other traditions is helpful in understanding the general scheme. This is so, to the older temperament of the mind which is inspired more by the sense of non-separateness (a b h e ḍ a - b u ḍ ḍ h i); which tends physically as well as mentally to long-sightedness, tolerance, sufferance, compromise, reconciliation of all; which likes better to attend to the common elements in the various views of truth; which is inclined to look at thoughts behind and through the words, even at the risk of being somewhat slovenly in the use of language; which believes that the World-process manifests from within without, and that forms develop out of the life, and not in the reverse way; which looks at history as the concrete illustration of the abstract principles of philosophy, as the working out of an ideal plan, and not at philosophy as the bye-product of basketfuls of casual events called history; which believes that ideas and ideals, discoveries of science and unfoldings of knowledge, are all themselves the result of a great world-plan of human evolution, and make epochs, and not the reverse. To the other, the younger temperament, of the mind which is moved more by the sense of separateness (b h e ḍ a - b u ḍ ḍ h i), with eyes keen for the sharp edges of all outlines, and impatient of

all compromise ; which delights to emphasise differences ; which revels in drawing distinctions ; dwells lovingly and lingeringly on the apparent inconsistencies of others ; thinks that life develops out of form and functions out of organs, instead of the opposite ; which declares that history is made by chance trifles, by the accidental speakings, doings, intrigues of men and women often hidden in the background, or by only the accidents of environment and the chances of climate ; which is not willing to see that such speakings and doings and environments and climatic conditions are themselves the results of wide-reaching and deep-lying causes and can occur and be of effect only in the setting of the general plan ; which attaches more importance to minute details than to general principles, and to physical facts than to psychical—to such a temperament, this method of ‘uncritical’ study does not recommend itself. Perfection lies, of course, in the combination of both principles and details, of the two extremes in the golden mean. But such perfectly balanced combination is seldom found ; perhaps is precluded by the very condition of all manifestation, *viz.*, inequilibrium, the successive exaggeration of each part over the others, all which parts in their totality make up the whole.¹

¹ साम्यं प्रलयः. वैषम्यं सृष्टिः, says the Sāṅkhya ; *i.e.*, homogeneity, perfect balance, complete equilibrium, is the profound slumber and rest of chaos, while manifest cosmos means differentiation, heterogeneity, inequilibrium, constant motion

PERSISTENCE OF TRADITION

Hence the one view predominates at one time and place, and the other at another. To the temperament of the first, or Indian, sub-race, the view which looks more to principles than to details on the whole, seems to have been more attractive. Therefore the different Purāṇas and Smṛtis are accepted without much critical enquiry, somewhat in the same fashion as successive editions of a work on mathematics may be, to-day, in the West; and whatever additions and alterations appear from time to time, in work after work, are taken as but developments of potentialities already contained in the fundamental rules and outlines.¹

and change. So say Herbert Spencer and the modern evolutionists also. Living Protoplasm is in a state of perpetually unstable equilibrium, says the modern biologist. See *Ghāṭā*, xiv, 10.

¹ Many of the Purāṇas begin with the statement that it (the Purāṇa) was delivered by Sūta to the Ṛṣhis for the good of the people, at one of the twelve-yearly meetings of the Ṛṣhis. Out of these conferences perhaps, the modern Kumbha-fair has grown. The twelve-year period makes a minor cycle (yuga) in Hīndū astronomy, and is said to be, roughly, the time taken by one complete circulation of the solar vital fluid. Some commentators explain the expression, saṭtṛé dvādaśa-vārshiké, as meaning "at the ritualistic sacrifice extending over twelve years". "Sacrificial ceremonies extending over a thousand years" are also spoken of. But "every twelve years," seems to give a more easy and practically useful meaning. The first edition of the *Encyclopædia Britannica* came out in A.C. 1768, the fourteenth in 1929, giving an average interval of just about twelve years. The Purāṇa served the purpose of an encyclopædia in India.

It is extraordinary how the successive generations of the Indian people have, by a sort of hereditary instinct, implanted by the guiding Hierarchy of R̥shis in them for the special purpose of preserving the old tradition for the later use of all mankind, clung on to their reverence for these Vedas and Purāṇas, despite the most adverse circumstances. No longer able to understand them in the latter days of degeneration; unable to defend them from attacks levelled against the surface-meaning of many parts; often most cruelly and heartlessly deceived and sacrificed to priestcrafty self-interest, with false and too literal interpretations, by ignorant and vicious custodians; through internal dissensions and foreign invasions, when there was much worldly good to gain and almost nothing to lose by giving them up; they have yet clung on to their belief in the preciousness of these Scriptures. And it seems as if the purpose of Providence were now likely to be fulfilled and the préservative labor of the Indian instinct rewarded. For the lost commentaries, which would have made the unintelligible clear, made the absurd-seeming appear rational, and the impossible allegorically significant—these commentaries are now in course of restoration, though somewhat indirectly, by modern science itself, which not many years ago was the most energetic of iconoclasts, but is now beginning to turn its attention to superphysics and metaphysics.

THE THEORY OF CYCLIC LIFE

Manu's Theory of Life, as it may be gathered from the Laws which bear His name, and from these Purāṇas, may be summed up in a score or so of words. Two of these have been already mentioned incidentally, *viz.*, Pursuit (Pra-vṛtṭi) and Retirement (Ni-vṛtṭi). And these are, in a sense, the most important. The others depend on these. The variants of this pair are many; the underlying idea in all is the same. The Smṛtis, the *Bhagavad-Gītā*, the Purāṇas, speak of pursuit and retirement (pra-vṛtṭi and ni-vṛtṭi); or selfishness and unselfishness, desirefulness and desirelessness, (sā-kāmya and naiṣh-kāmya, sā-rāgya and vai-rāgya); or attachment and detachment (sakṭi and a-sakṭi). The Philosophic Schools (Darśhanas) speak of them also; the Nyāya and Vaiśeṣhika Schools as emanation and reabsorption (ś'arga and apa-varga), or pain and highest bliss (ḍuhkha and nis-shreyas); the Mimāṃsā School as the action that binds and the action that looses (karma and naiṣh-karmya); the Sāṅkhya and Yoga Schools as appearance and disappearance (āvir-bhāva and tiro-bhāva) or as endeavour and resignation, seizing and abandoning, striving and letting go (ihā and upa-rama), or as uprising and restraint, ex-pression and re-pression, ex-hibition and in-hibition (vy-uṭ-ṭhāna and ni-roḍha). The

names of the Vedānta School are the most familiar, bondage and liberation (bandha and mokṣha). The Jainas speak of moving forth and moving back, action and reaction (sañ-chara and praṭi-sañ-chara); the Buddhists, of the thirst for the individualised separate life and the extinction of that thirst (tṛṣṇā and nir-vāṇa); the Christians, of sin and salvation. And finally, modern science accepts the same idea and calls it, action and reaction (in physics), composition and decomposition (in chemistry), life and death, anabolism and katabolism (in biology), waking and sleeping (in psycho-physiology), or, more generally, evolution and involution, integration and disintegration, formation and dissolution of worlds and world-systems.¹ Each phrase, old or new, expresses a

¹ Jāgara and swāpa, waking and sleeping (of Brahmā, Universal Mind); āroha and av-āroha, ascent and descent; un-naṭi and ava-naṭi, uprising and down-falling; vṛddhi and hrāsa, growth and decay; ut-sarpiṇī and ava-sarpiṇī, upsliding and downsliding; ut-karsha and apa-karsha, up-lifting and down-dragging; upachaya and apa-chaya, integration and disintegration, gathering and dispersal; ni-chaya and kshaya, nourishment or storing and consumption; sṛṣṭi and laya, emergence and reemergence; vi-kāsa and san-kocha, unfolding and infolding, exfoliation and infoliation (seeding); unmesha and ni-mesha, opening (of the eye) and closing; abhi-vyakṭi and a-vyakṭi, de-fini-tion and obliteration, reminiscence and obliviscence; pra-sava, and praṭi-prasava, coming forth and in-drawing—are other pairs of words, to be met with in the Purāṇas, and works on philosophy and medicine, and Bauddha and Jaina books, all expressing various shades and aspects of the same idea of dual movement, i.e., of the penultimate Duality, in terms of

more or less different aspect of one and the same fact; each corresponds with a different standpoint of observation. Thus, current science has looked at the external, objective, or material aspect of things predominantly, and so spoken of the integration and dissolution of forms. The philosophic systems have looked more at the internal, subjective, or spiritual side, and have therefore used terms indicative of the moods of the inner force guiding that integration and disintegration of material particles. And amongst the latter, again, those which deal more prominently with the active element in the inspiring consciousness, *e.g.*, the *Mimāṃsā*, have employed words significant of action and reaction; while those which look more to the motive, have used terms of desire.

The common fact, running through all these pairs of names, is the fact of the rhythmic swing of the World-process, the diastole and systole of the Universal Heart, the inspiration and expiration of the Universal Breath, on all scales, in all departments of Nature, mental as well as material. And on and around this fact, the Great Law-Giver and his followers have built their whole Code of Life, life in the physical as well as the superphysical worlds.

If we seek deeper for the cause of this pulsing, we must come to the penultimate pair of facts, Self and

movement. For proof of the same Duality, in terms of cognition and desire, the reader may cast a glance at a work like Roget's *Thesaurus of Words and Phrases*.

Not-Self, variously called *Ātma* and *Anātmā*, *Puruṣha* and *Prakṛti*, the One and the Many, Subject and Object, Spirit and Matter.

THE TWO ARCS OF THE CYCLE

These are recognised in some shape, under some name, in all systems of thought. Whatever their exact nature may be, they are recognised as facts. And when they have been named, and the Interplay between them mentioned, the whole content of thought and of the universe has been completely exhausted. Nothing more remains outside of these. It is just this Interplay between the Two which appears as the rhythmic swing spoken of under many names. The putting on by the Spirit of a body of matter, small as atoms and microbes or vast as suns and sidereal systems; subtle as the most inconceivably tenuous ethers, or gross and hard as rocks and minerals; this is the coming outwards of the Spirit (*pra-vṛtti*). The putting off of that body is its return within Itself (*ni-vṛtti*). This process is taking place endlessly, everywhere and always, on all possible scales of time and space and motion, in every possible degree of simplicity and complexity. And each complete life, small or great, with its two halves of birth into and growth in matter, and decay and death out of it, may be regarded as a complete cycle. It is true that, as nothing in the endless World-process

is really and wholly disconnected with anything and everything else, so no such life-cycle is wholly, truly, and finally, complete and independent. And it is therefore true that all life-cycles, *i.e.*, all lives, small and great, are graded on to one another and form parts within parts, smaller wheels within larger wheels, epicycles within cycles, all in an endless and ever incomplete and ever-lengthening and ever more "inveterately convolved" chain.¹ But, at the same time there is an *appearance* of completed cycles. And one-half of each such cycle is, comparatively, the arc of the descent of Spirit into Matter, and the other half is the arc of its re-ascent out of that Matter. And, according as we please, we may call the one half, evolution, and the other, involution; or, we might reverse the names. Usage is not quite settled on this point. We may speak of Spirit becoming involved in Matter, in sheaths, bodies, vehicles, tenements, abodes, masks or receivers (*upādhis*), and then becoming evolved out of it. Or, we may speak of Matter, *i.e.*, material sheathing, being evolved out of the Spirit and then becoming involved or merged back into it again. The naming is a question of convenience for the purpose in hand. The general idea seems to be fairly unmistakeable. It should be observed however that the notion of growth and improvement and refinement, *progress* of all kinds

¹ For fuller exposition of these ideas, see *The Science of Peace*, by the present writer.

in short, has become associated with the word Evolution. The reason is that the modern scientists who have rediscovered for the world one portion of the great law, have, naturally, observed only the outer forms. And, in the course of their researches, they have found that as the former grew finer and more completely differentiated and delicately organised, the richer in variety of experience grew the manifestation of life in it. And because the existing ways of human life, accompanying the present complex organisation of the human body, appeared to them the best of all that they could observe, therefore they have identified evolution of complexity of form with progress and superiority of all kinds in life generally. If there should come a time when it is found that what is then regarded as a more glorious manifestation of life is compatible with a greater simplicity and homogeneity of form and material—as is suggested by passages here and there in the old books—then this notion would have to be somewhat revised and modified. In the meanwhile, greater and greater fullness, richness, and refinement in life being regarded as the invariable concomitant of increase in the complexity of form, and in the long-circuiting of the vital current through a myriad kinds of tissues, circulating fluids, and hormones, the 'progress' of both is commonly spoken of as evolution; and the word involution does not appear often in scientific literature, yet, in contrast with

evolution; and this for the reason mentioned before, namely, that modern western science has not been able to study, as yet, the processes of the dissolution of a world, and the modern phase of civilisation does not definitely recognise 'retirement' and the stages that have to be passed through by the soul on the Path of Renunciation.

EVOLUTION AND INVOLUTION

This current notion of evolution is amply recognised in Samskr̥t writings. The text of the *Aiṭareya Āraṇyaka* has been already referred to, which says that the Self manifests, least in minerals, more in vegetables, more in animals, more in men, and so on. And some verses occur in the *Bṛhad-Viṣṇu-Purāṇa*¹ which give a few more details:

(Out of the eight million and four hundred thousand types or forms through which the soul has to pass) two millions belong to the immovable, or minerals and vegetables; nine hundred thousand to aquatic varieties of animals; as many to the reptilia or turtles and the worms and insects; one million to birds; three millions to quadrupeds; and four hundred thousand to the anthropoid

¹ Quoted in the *Shabḍa-kalpa-druma* under योनिः. The classification in these verses is from the standpoint of external form and habitat. From the deeper standpoint of method of reproduction, the classification is fourfold, उद्भिज्ज, स्वेदज्, अंडज्, पिंडज्. From the still deeper one, of vital currents and psychic tendencies and guṇas, it is threefold: ऊर्ध्वलोतस्, तिर्यक्लोतस्, अवर्क्लोतस्. And so on. But the idea of successive evolution runs through all.

apes. After passing through these the soul arrives at the human form (which takes up the remainder of the total number, or two hundred thousand). In the human stage, the soul perfects itself by deeds of merit, gradually develops thereby the inward consciousness which marks the twice-born, and finally attains the birth wherein realisation of Brahma becomes possible.¹

But what is recognised in the Purāṇas in addition to this evolution of material form, and is not yet recognised in modern science, is that, side by side with this, there is an 'involution' of the Spirit in these forms; and, further, that when a certain limit

¹ स्थावरं विंशतेर्लक्षं जलजं नवलक्षकम् ।

कूर्माश्च नवलक्षं च दशलक्षं च पक्षिणः ॥

त्रिंशलक्षं पशूनां च चतुर्लक्षं च वानराः ।

ततो मनुष्यतां प्राप्य ततः कर्माणि साधयेत् ॥

एतेषु भ्रमणं कृत्वा द्विजत्वमुपजायते ।

सर्वयोनिं परित्यज्य ब्रह्मयोनिं ततोऽभ्यगात् ॥

For comment on these verses, see, *f.i.*, Geddes and Thomson, *Evolution*, p. 99, and Keith, *The Human Body*, ch. vii. (H.U.L. Series). To the above list, the following verses add certain superhuman orders or kingdoms, as successively higher and higher, *viz.*, pramāṭhas, gandharvas, siddhas, devas, and the "sons of Brahmā".

भूतेषु वीरद्वय उदुत्तमा ये सरीसृपास्तेषु सवोधनिद्राः ।

ततो मनुष्याः प्रमथास्ततोऽपि गंधर्वसिद्धा विबुधानुगा ये ॥

देवापुरेभ्यो मघवत्प्रधाना दक्षादयो ब्रह्मसुतास्तु तेषाम् ।

भवः परः सोऽथ विरिचवीर्यः स सत्परोऽहं द्विजदेवदेवः ॥

Bhāgavata.

Manu, xii, 38-50, gives more details, and classifies the several tribes and species under the three guṇas, as saṭtvika, rājasa, and tāmasa.

has been reached, the process is reversed and the form tends to become ever simpler and simpler again, without the gathered experience being lost, till, at the end of the appointed cycle, the individual merges into the Universal.

THE HUMAN STAGE FIT FOR LIBERATION OF SPIRIT AND SELF-DEPENDENCE

- These two halves of evolution and involution, then, constitute the rhythmic pulse, the very heart-beat of all life. And in accordance with the law thereof, our selves, or souls, having successively identified themselves with and separated themselves from mineral, vegetable, and animal forms in the course of long ages, have now arrived at the human stage, and become capable of retrospect and prospect. For it would seem that in our particular cycle and system, in the terrene chain, the man of this globe, the-earth, stands at the turning-point, the junction between the two paths. And only he who comes to such midway-point becomes able to look both before and after fully. He only can take himself in hand, grasp his whole personality, and ask and answer what he should do with it and why and how he should do it.

THE ENDS OF LIFE

What then should he place before himself as the aim of life, and how should he conduct himself, so

as to secure it in the fullest degree? Taking the two halves together, Self-expression, Self-realisation, or God-realisation,¹ whichever we please to call it, becomes the *summum bonum*, the beginning and the end, the motive and the goal, of all this World-process. But taking them separately, it is obvious that the object of each half should be different from that of the other.

THE THREE ENDS OF THE PURSUANT HALF OF LIFE

According to Manu, the object of the Pursuit-half of life, Self-expression in and through a material body, is threefold: Duty, Profit, Pleasure, *Dharma, Artha, Kāma*.

Some say that the performance of duty and the gathering of riches are 'the good'; some say wealth and sense-enjoyments; some duty only; some riches only.

¹ *Lilā*, Play, is the word most often used in the works of *Vedānta*. Manu's word is *kriḍā*, which also means 'play'.

मन्वंतराण्यसंख्यानि सर्गः संहार एव च ।

क्रीडन्निवैतत्कुरुते परमेष्ठी पुनः पुनः ॥ *Manu*, i, 80.

"Times out of number does the Universal Mind make and unmake over and over again these countless worlds with countless lives upon them all as if in Play." How otherwise than in play does a playwright write his plays? And is not the World-process an Infinite Drama, and must not its author be the Supreme Dramatist, Artist, and Player?

But the well-established truth is that the three together make the end of the life of Pursuit.¹

K Ā M A-PLEASURE

It might indeed be said that sense-pleasure alone, K ā m a, is the *summum bonum* for the arc of descent. The word means the enjoyments of the senses and the wish for those enjoyments.² These - motivate and accompany the ever-deeper merging of the Spirit in the sheaths of matter, its ever-nearer identification with the clothes of flesh. Does not Manu himself recognise that,

The man without K ā m a-desire is the man without action. Whatever a man does is the doing of K ā m a. The Vedas are studied because of K ā m a. Their injunctions are followed because of K ā m a.³

Why then does he hedge it in with two others which are not at all so obviously connected with the Path of Pursuit? Indeed he lays far more stress on Dharma than on the two others. Nay, more, he deprecates from time to time the yearning after

¹ धर्मार्थावुच्यते श्रेयः कामार्थो धर्म एव च ।

अर्थ एवेह वा श्रेयस् द्विवर्ग इति तु स्थितिः ॥ *Manu*, ii, 224.

² See *The Science of the Emotions*, by the present writer, pp. 283-286, and 397-399 for fuller statement of the meaning of Kāma-Eros.

³ अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित् ।

यद्यद् हि कुस्ते किञ्चित् तत्तत् कामस्य चेष्टितम् ॥

काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥ *Manu*, ii, 2-4.

sense-pleasures.¹ Why does he do so? Because of this, apparently: Pleasure, sense-gratification, needs no recommendation to the human being at the stage to which the current portion of his laws applies. At an earlier day of creation, it may have needed recommendation. We read that Dakṣha, son of Brahmā the Creator, ordered by his Father to go forth and multiply, created with much penance and asceticism and gathering of needed power, a band of ten thousand sons called Hary-ashvas, and passed on to them the divine command. And they went forth, obedient, but not knowing, nor very willing. Nārada, taking pity on their innocence, wishing to save them from the dreadful turmoil of the life of matter, taught them the way of the Spirit, and Dakṣha lost the whole band. He then created another band of five thousand sons called Shabal-ashvas. They also were led astray by Nārada in the same way. Then Dakṣha reproved Nārada for his unwisdom and premature haste:

The soul realiseth not without direct experience, the sharpness of the objects of the senses, the sharpness of the pleasures that come from them at the first, and of the pains that follow afterwards without fail. And it is necessary for the soul's perfection and satisfaction that it should pass through both experiences. None should therefore prematurely break the growth of another's

¹ कामात्मता न प्रशस्ता, न चैवेहास्त्यकामता । ii, 2.

"Though there is no absence of desire anywhere in this world, yet is it not right to yield one's soul up wholly to desire."

intelligence, which grows only by exercise amidst sense-objects, but should enable him to find dispassion and renunciation for and by himself, through first-hand knowledge.¹

And Dakṣha laid a doom on Nārada that he should never cease from wandering through the worlds, taking births in even monkey-bodies himself—the meaning of which has been explained in *The Secret Doctrine*, that the physical bodies were defiled in the earlier races by the sin of the mindless, and so anthropoid forms were created,² and those who had disobeyed the commands of the Lord of Progeny in the beginning were compelled to take birth in these degraded bodies, the most developed descendants of which helped King Rāma of the

¹ नास्तुभूय न जानाति जन्तुर्विषयतीव्रताम् ।

निर्विद्येत स्वयं तस्मान्न तथा भिन्नधीः परैः ॥ *Bhāgavata*, VI, v, 41.

"Before you can attain knowledge, you must have passed through all places, foul and clean alike"; *Light on the Path*. The soul has to "taste all things and hold fast by the good"; Bible. "Better to have loved and lost, than never to have loved at all," "Better to lose and then regain, than never to have felt a pain," "Rest is sweeter after work," "Sleep is sounder after tire," "The prodigal returned is dearer than the home-keeping son," "The wisdom of the second childhood is better than the innocence of the first," "Humility is the crowning virtue, because repentant sin means richer content of consciousness and greater reliability of the determination to virtue, than ignorant untried innocence," "The chase of Truth is sometimes more pleasant than the finding of it, and, any way, the finding of it is more satisfying after long and strong pursuit"—all such thoughts ring changes on the same idea.

² This, incidentally, solves some doubts of Keith, *The Human Body*, p. 95.

Āryan Race in his war with Rāvaṇa, Ruler of the Atlantean Rākṣhasas.

At that early stage, then, desire for sense-pleasure had to be nursed and fostered and stimulated, as a sleepy child in the morning requires to be aroused again and again. To-day, it has run to overgrowth. So far indeed is it from needing recommendation, that, instead, it needs constant restriction. One in a million human beings perhaps does not suffer from the tyranny of the senses. All our mind, all our body, instinctively runs in the direction of sense-objects. If, then, desire had been enunciated by the Manu as a thing to be honored and pursued as the prime object of life by his progeny, then indeed that object would have defeated itself and perished in a riot of excess. Hence the mention of desire for pleasure, but with warnings.

ARṬHA-WEALTH

The due realisation of sensuous happiness by a human being, of the epoch for which the laws are intended, is possible only in and by means of *organised society*. For the sense-pleasure of the human being is not like that of the animal, a simple and direct satisfaction of the physical appetites, but is exceedingly complex. While the basis is no doubt the material vehicle with its sensor and motor organs, the form has become intermixed and refined with infinite mental moods, thoughts and

emotions, and also the influence of the nearing current of 'retirement' (ni-vṛtti) and the gradual dawning of the Universal Self within the individual. The result of these conditions and influences is that sense-pleasure has taken on the form of a craving, not to be gainsaid, for the life of the family, the community, the nation, the race, all meaning fellow-feeling, sympathy, love, ever more and more extensively inclusive; and of a desire for the fine arts, capable of development only in a condition of social organisation which makes such a just division of labor that sufficient leisure and means to each, according to the full of his capacities, become possible.* Without such leisure to each individual and without wealth in the race, accumulated primarily in national possessions and secondarily in private homes, the refinements of sense-pleasure—music, poetry, painting, sculpture, parks and gardens, architectural monuments, æsthetic dresses and conveyances, beautiful domestic animals, and all the other countless decorations of refined and polished life—all these would be impossible. Hence the stress laid on profit, riches, Artha, worldly means and possessions.

D H A R M A - V I R T U E

But yet again, the storing up of personal and communal possessions, nay, the very forming and

holding together of a social organisation at all, would be wholly impossible, if the inherent selfishness of the individual were not restricted and restrained by Dharma, if rights were not controlled by Duty, if the production and distribution of wealth were not governed by Law, and the liberty of each modified by the needs of all.¹ This lesson of the

¹ धर्मार्थोऽर्थतः कामः कामाद्धर्मफलोदयः ।

इत्येवं निर्णयं शास्त्रे वर्णयति विपश्चितः ॥

Paṇḍya Purāṇa, VI (Uttara-khaṇḍa), ch. 248, v, 12.

श्रेयः पुष्पफलं काष्ठात् कामो धर्मार्थयोर्वरः ।

कामो धर्मार्थयोर्योनिः कामश्चाथ तदात्मकः ॥

धर्ममूलोऽर्थ इत्युक्तः कामोऽर्थफलमुच्यते ।

कामो रतिफलश्चात्र सर्वे रतिफलाः स्मृताः ॥

संकल्पमूलास्ते सर्वे संकल्पो विषयात्मकः ।

विषयाश्चैव कात्स्न्येन सर्व आहारसिद्धये ॥

मूलमेतत्त्रिवर्गस्य निवृत्तिर्भोक्ष उच्यते ।

विमुक्त्यै तपसा सर्वोस्त्यजेत्तन्नीन् कामनैष्ठिकान् ॥

Mbh., Shānti-parva, chs. 123, 166.

“As fruit and flower are better than leaf and woody branch and stem and root, so is kāmā better than artha and dharma. But as fruit and flower cannot be had without carefully tending and fostering root and trunk and branch, so cannot kāmā be had without the others. Dharma yieldeth artha; that subserveth kāmā, that bringeth joy; all are rooted in sam-kalpa, primal ideation of ‘objects’ of consciousness beginning with sensation; all ‘objects’ are as means of food to the ensouled-body. This ‘hunger-thirst’, this tṛṣṇā, this aśhanāyā-pipāsa, is the root of the tri-varga, the triple-end of the first half of life.

law of give-and-take, humanity in general has not learnt at all well, even yet, though the epoch of the highest development of sensuous selfishness and enjoyment passed away, it is said, with the Atlantean Race. The Law-giver, as law-giver, therefore confidently leaves sense-pleasure to take care of itself, knowing well that it will do so even more than is necessary, only prescribing such rules for hygiene and sanitation as will maintain and enhance the efficacy of the physical body and its organs for subservience to the higher kinds of sense-pleasure. To wealth he gives more attention, laying down rules for the division of the social labor, and for the gathering of wealth in the hands of a typical class, under conditions which would secure the benefits of it to all the people according to their respective needs. To Dharma he addresses himself with all his might, interweaving it at every step with the other two, and insisting on it with detail of penal consequences for breach of each and any duty by each and any one concerned.

Dharma is that which uplifts to heights of honor and greatness. Dharma is that scheme, that network, of the duty of each, which holds together all the children of Manu in organic cohesion, and prevents them from falling apart in pieces, in ruin and destruction. Dharma, Artha, and Kāma, this trinity is the sweet fruit of the tree of life. It is the fulfilment of the object of the soul's taking birth in flesh. Without Duty, the other two, Profit and

After that, moksha becomes the end; it is gained by giving up, through tapas, self-denial, the 'triplet' rooted in kāma."

Pleasure, are verily impossible. Barren rock shall sooner yield rich harvest than lack of righteousness yield riches and their joys. From righteousness and steady observance of each one's duty, both arise unfailingly ; from discharge of Duty is born happiness here and hereafter.¹

¹ धर्मति धारणे धातुर्महत्त्वे चैवमुच्यते ।

आधारणे महत्त्वे वा धर्मः स तु निरुच्यते ॥ *Maṭsya P.* cxlv, 27.

धारणाद्धर्ममित्याहुर्धर्मो धारयति प्रजाः ॥ *M-bh. Kārṇa P.* cxix, 59.

धर्मश्चार्थश्च कामश्च तिवर्गो जन्मनः फलम् ।

धर्महीनस्य कामार्थो वन्ध्यासुतसमौ ध्रुवम् ।

धर्मादर्थस्तथा कामो धर्माल्लोकद्वयं तथा ॥ *Maṭsya P.* ccxli, 3, 4.

Something might be added here to what has been said in the note at p. 7, *supra*. *Ḍhṛ*, the root of *ḍharmā*, means to hold, to hold together, to bind together, to support, to maintain. It also means to owe, to hold as debt, as something *due* to another, or as a trust or deposit; *ṛṇam* or *nikshepam* *ḍhārayaṭi*.

The words religion, law, legal, obligation, are derived from Latin roots having allied meanings, *ligare, legere, lex, legis*. That which holds a thing together, makes it what it is, prevents it from breaking up and changing it into something else, its characteristic function, its peculiar property, its fundamental attribute, its essential nature, is its *ḍharmā*, the law of its being, primarily. That which makes the World-process what it is, and holds all its parts together as One Whole, in a breakless all-binding chain of causes-and-effects, is the Law (or totality of laws) of Nature or Nature's God, *ḍharmā* in the largest sense, the world-order (cf. the word *ḍharmamegha* in Yoga and Buddhist philosophy). That scheme or code of laws which binds together human beings in the bonds of mutual rights-and-duties, of causes-and-consequences of actions, arising out of their temperamental characters, in relation to each other, and thus maintains society, is human law, *Mānava ḍharmā*. Yet again, "The code of life, based on Veda (all-science of the laws of Nature in all her

On the eve of the Mahā-bhārata war, the R̥shi Vyāsa cried, and cried in vain :

I cry with arm uplifted, yet none heedeth. From Righteousness flow forth abundantly both Pleasure and Profit. Why then do ye not follow Righteousness ?

But they heeded not the cry, and the result was that that which they fought for, the pleasure and the profit of all the combatants, were drowned in a sea of blood. A terrible lesson for all the ages that may follow.² The glories of science and art and

departments), the due observance of which leads to happiness here and also hereafter, is dharma."

यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः । *Vaisheshika-sūtra.*

Briefly dharma is characteristic property, scientifically ; duty, morally and legally ; religion with all its proper implications, psycho-physically and spiritually ; and righteousness and law generally ; but Duty above all. "

¹ ऊर्द्धबाहुर्विरौम्येष न च कश्चिच्छृणोति मे ।

धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

Compare the Biblical declaration : "Righteousness exalteth a nation."

² And yet, as Hegel said, the only lesson of history is that men never learn from history. Since the above was written in 1909-10, a far greater war than even the Mahābhārata has taken place, in 1914-18, in Europe principally, and Asia Minor, North Africa and on all the seas subsidiarily, involving almost all the countries and the races of the earth directly or indirectly—all because of greed and grab and pride and hate and jealousy—all, in ultimate tracing, the infernal brood of excessive kāmā-lust and artha-greed unrestrained by dharmā-righteousness, spawning excessive and un-sane population, which always upsets the most careful economic and political calculations. And the greed has been suicidal. Each belligerent had

military trappings and bravery and all the splendors of the finest civilisation are mere dust, nay, more, they are so much explosive powder, so much the stronger agents for destruction, if the civilisation is not based on Dharma. In minute detail also we find that every administrative problem whatsoever, in the ultimate analysis, always traces down to character and ethics and desires and passions.

hoped to "beggar my neighbour" and "enrich myself at his expense". But with the possible and doubtful exceptions of the U.S.A., Japan, and England, none, even of the victors, seems to be better off than before. Creditor nations have become debtors, debtors worse indebted. Even the exceptions do not seem to be positively any richer. Unemployment is almost worse there. Thirteen millions, of the best out of each nation, including at least half a million from India, have been slaughtered outright, and forty billion pounds worth of 'property,' produce of human labour, exploded into air—to say nothing of the ruin and death, by starvation and disease, of millions upon millions of non-combatants, in most, especially in the poor, countries. (See Beard, *Whither Mankind*, published 1928, the chapter on "War and Peace," by Emil Ludwig.) Thus, "from the beginning of the War until peace was finally established, it is estimated that 14,300,000 people, 4,000,000 of whom were women, perished in Russia from war, epidemic and hunger. . . . Mothers crazed by hunger, exchanging their own children's bodies and eating them; people killing each other for food. Another year and another without bread. . . ." (Jessica Smith, *Women in Soviet Russia*, pp. 8, 9). In India, in little more than four months of the winter of 1918-19, six millions of human beings (by the official statistics, twice as many by popular estimate) were carried off by the epidemic of influenza known as the "War-fever," due principally to the lack of food and clothing, caused by the vast drain of enslaved India's resources by the British for the purposes of their War, in a population already permanently living on the very brink of starvation.

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Hence then we have three ends ordained for the worldly half of life: virtue or duty, profit, and pleasure. Virtue, for thence only stable profit; profit, for thence only the higher pleasure. Pleasure, for without it profit is a load and a burden intolerable; profit, for without it piety is meaningless.

Cast out the profit and the pleasure which are opposed to duty. And cast out that duty also, regard it not as duty, which is opposed to and hurts the feeling of the general public, and leads not to any joy, even in the distance.¹

THE END OF THE RENUNCIANT HALF OF LIFE—MOKSHA-LIBERATION

Having exhausted these three objects of the first half of life in due proportion and subservience to one another, the embodied self enters upon the second half of life. The object of this second half is stated by the Manu to be Liberation, Moksha, Self-expression and Self-realisation of It-Self, in all the World-process as Its Play, with negation of limitation to any one particular body, with extinction of all separatist selfishness.

Having paid off the three debts, the human being should direct the mind to Liberation. Not without discharging them in full may he desire Liberation. If he

¹ परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।

धर्मं चाप्यसुखोदरकं लोकविकृष्टमेव च ॥ *Manu*, iv, 176.

does so aspire upwards before due time, he will fall the deeper into matter.¹

None may hope to go to the holy Sages, who breaks his human ties recklessly. The bailiffs of the law shall pursue him and drag him back, if he tries to run away with debts unpaid.

THE INTERDEPENDENCE OF ALL THE ENDS

As the three ends of the Path of Pursuit are — interdependent, so also all these, taken together, on the one side, and the end of the Path of Renunciation, on the other, are interdependent also. As the two halves of the circle of life have no meaning without each other, so, naturally, their respective ends have none except in contrast with each other. To seek the one without having passed through the other; to pass through the other without looking forward to the one—are equally vain. Only after pursuit is renunciation possible. Only after renunciation of the lower is pursuit of the higher possible.

THE THREE SOCIAL DEBTS

The three debts mentioned in the verse of Manu are the concomitants of the three ends of the Path of Pursuit; and, together with those ends, arise out

¹ ऋणानि वीण्यपाकृत्य मनो मोक्षे निवेशयेत् ।

अनपाकृत्य तान्येव मोक्षमिच्छन् ब्रजत्यधः ॥ *Manu*, vi, 35.

of the threefold desire which leads the embodied self on that Path.

The modern world has come to recognise what is called the social debt; the debt of each individual, for whatsoever he is and has, to the society in the midst of which he has been given birth and helped to grow. The ancients have recognised a greater extent and significance and detail in this congenital indebtedness of each individual. They have classified it into three parts; the debt to the Gods (*deva-r̥ṇa*); the debt to the Ancestors (*pitṛ-r̥ṇa*); the debt to the Teachers (*ṛṣhi-r̥ṇa*). The Gods (*devas*), the spirits or (individualised, personalised) forces of nature, provide the individual soul with the natural environments, the substance and surface of the earth, the waters, the air, heat and light, and all the wealth of material objects, which make it possible for him to gain experience of the sharpness of sense-objects for pleasure and for pain. The Ancestors (*pitṛs*), the most distant as well as the nearest, taken collectively, provide him with the germinal cell carrying the experiences of the millions of ancestors, which cell develops into his body, holding infinite potencies and faculties, and being his sole means of contact with the outer world. Lastly, the Teachers (*ṛṣhis*), the guides of human evolution, the custodians of all knowledge, provide him with the intelligence, the mind, the knowledge, which makes the contact between his body and his

surroundings fruitful and significant; which holds together the experiences gathered, and becomes the substratum of what we know as individual immortality. Receiving these three gifts, the embodied self contracts a separate debt for each.

THE THREE PRIMAL APPETITES

The desire that impels him to accept the gifts and incur the debts appears as threefold also in consequence, though in reality it is but one.¹ It appears as the desire for the possessions of the world, as the means to sense-enjoyments (*viṭṭ-aīṣhaṇā*); as the desire for power and pleasures and sex-joys and self-enhancement in the body and self-multiplication and perpetuation in the progeny (*puṭr-aīṣhaṇā*); and as the desire for the world, for "a local habitation and a name," for honor and credit, for "name and fame," (*lok-aīṣhaṇā*²), as the basis of the other two. These three obviously correspond to wealth, sense-pleasure, and duty, *artha*, *kāma*, and *dharma*, or, in terms of consciousness, to action, desire and cognition.³

¹ या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणा ।

Bṛhadāraṇyaka, iii, v. 1.

² *Charaka* significantly substitutes *prāṇ-aīṣhaṇā*.

³ For fuller discussion of the subject, see the present writer's *The Science of the Emotions*, 3rd Edn., chapter on "The Nature of Desire," pp. 35-45. Modern western writers on psychology call these elemental *aiṣhaṇā*-s variously as instincts, impulses,

REPAYMENT OF DEBTS BY LAWFUL

SATISFACTION OF APPETITES

The means of paying off these debts are parts of *Dharma*, and go side by side with the righteous fulfilment of the three objects of the Path of Pursuit,

interests (e.g., to name one of the latest, Herzberg, *The Psychology of Philosophers*, pp. 24, 92: pub. 1929), or self-feelings (e.g., to name one of the most brilliant, William James, *Prin. of Psychology*, I, x); or appetites, or even sentiments. They do not seem to have yet recognised that there are three main branchings from the root-trunk of Primal *Libido*, (*Ṭṛshṇā*, *Ṭanhā*, *Vāsanā*, *Mahā-kāma*, *Avidyā*, *elan vital*, *hormé*, will-to-live, urge of life), while the *Libido* itself is the one fundamental Desire for *Līlā*, *Kṛīḍā*, Play, Self-expression in infinite ways; and that all the other instincts, etc., (McDougall, in his *Outline of Psychology*, pub. 1923, lists fourteen as primary and irreducible) are sub-divisional further branchings from the three. The Buddhist names for the three are *bhava-ṭṛshṇā* (*loka-*), *vibhava-ṭṛshṇā* (*viṭṭa-*), *kāma-ṭṛshṇā* (*dāra-suṭa-* or *puṭra-aīṣhaṇā*). In terms (very unsettled yet) of modern psycho-analysis, now much in vogue, we may say that the three correspond respectively to the ego-complex, *aḥam-ṭā* (the same, in essence, as the herd-complex, though apparently different), the property-complex, *mama-ṭā* (not yet clearly recognised), and the sex-complex, *vayam-ṭā*. In terms of the body, the "appetites" are (1) hunger-thirst (the will-to-be, *syām*, continuously, by absorbing food, etheric, gaseous, luminous, liquid, solid, as a separate embodied individual among others, in a world, and recognised by others as such—which shows how ego-complex and herd-complex are obverse and reverse of the same coin); (2) acquisitiveness (the will-to-be-much, *bahu syām*, by owning abode and implements, etc.); (3) sex (the will-to-be-many, *bahu-dhā syām*, by procreating and bringing others into subjection and ruling over them). In terms of the mind, the corresponding "ambitions" are (1) for honor, (2) for power over others, (3) for wealth more than others. Play, amusement, runs through all.

whereby the three ambitions are also satisfied. They are three also: *yajña* and *dāna*, sacrifices, chiefly in the form of high emotions, hymns and bloodless rites of special superphysical efficacy at the proper seasons, and gifts, charities, and help and service to other men¹; *saṁtāna*, rearing up of noble progeny and taking as much trouble for them as the ancestors have done for the debtor; and *aḍhyāpāna*, passing on to others, enhanced as far as possible, of the store of science received from past teachers by himself, and so keeping the torch of knowledge ever burning². These will be dealt with further, later on. Here they are referred to as connected with the ends of the Path of Pursuit, as preliminary to the entrance on the Path of Renunciation, and as intermediate preparation for Liberation, the goal of that Path.

THE TRIAD OF MOKSHA-FREEDOM

How is it that while three objects are described for the Path of Pursuit, there is only one mentioned for the Path of Renunciation? We have seen that, in strictness, there is only one object on the first path also, *viz.*, enjoyment, and that the two others are mentioned for special reasons. On the second path, one object, similarly, is the principal one, *viz.*,

¹ See *Gītā*, iv, 23-33, for many kinds of sacrifices, all placeable under the three ways and means of repayment of debts.

² इज्याध्ययनदानानि । यज्ञदानतपः । इष्टापूर्त्तसंतानाध्यापनानि ।

Liberation or Salvation. But Liberation does not depend for its realisation on any other object in the same way that refined sense-pleasure does on duty and wealth. It would seem, rather, that such other subsidiary objects as may be connected with the Path of Renunciation depend for their realisation on the one-pointed and whole-hearted striving after Liberation, freedom from the bonds of matter and of sense-enjoyments. These subsidiary objects are superphysical powers (*yoga-siddhi*) and devotion (*bhakti*). These three are no doubt as inseparably interdependent as the other three. But the distinction is that, in the one triplet, Duty, in reality the most subsidiary, is made most prominent, for practical purposes; while, in the other, for the same reasons, the main end is made the most prominent. The opposition in the nature of the two paths leads to this 'inversion by reflexion' in the degrees of importance of the respective objects.

MEANING OF WISH FOR MOKSHA

The *dharma-law* of the Path of Renunciation is the longing and striving after Liberation, *not only for oneself but for all others* who are similarly in bondage, is dispassion in ever-increasing degree, and, at the same time, an ever-growing passion of self-sacrifice, because of ever greater compassion for all 'younger' souls, in devoted co-operation

with all 'older' and more advanced souls. This itself, in its culmination and climax becomes the highest knowledge and the final peace, which, in turn, gives rise to yet more perfect compassion, in an ever-virtuous circle, witness the Enlightened Buddhas and Christs of perfect Wisdom and perfect Love and perfect Self-Sacrifice.¹

There are two states of dispassion—one, the preliminary and inchoate, with which the Path opens, and the other, the final and perfected, with which it ends. The final dispassion is world-compassion, and is but the blossoming of knowledge, the highest realisation of the Truth of Oneness and surrender to the Ishwara-Creator of the world-system, and service of all beings in accordance with His will and with the realisation of the Unity of all Life.²

AISHVARYA-SUPERPHYSICAL POWERS

The Arjuna-wealth of that Path is the wealth of super-physical powers.³

¹ See the present writer's *Kṛṣṇa ; a Study in the Theory of Avatāras* (section on "The Practical Devotionalism of the *Gītā*"), pp. 197-239, for expansion of this idea.

सोक्तं च स्वयम् , अन्यथा मोचयितुम् , इच्छा , मुमुक्षा ।

² तद् द्वयं वैराग्यम् तत्त यदुत्तरम् तज् ज्ञानप्रसादमात्रम् । ज्ञानस्यैव परा
काष्टा वैराग्यम् । *Yoga-Bhāṣya*, i, 16.

"Love is the completion of knowledge"; "Love is the fulfilling of the law."

³ *Yoga-vibhūti*, *aishvarya*, *siddhi*, *śakti*, as it is variously named.

About these powers and lordlinesses we read the paradoxes :

They are the epiphenomena, the bye-products, of the striving after samāḍhi-trance,¹ and are so many hindrances in the way of complete realisation of samāḍhi. When the embodied self re-awakens and comes out of samāḍhi, then they manifest in him as powers, accomplishments, perfections.²

Again we read :

When the aspirant is established and confirmed in the virtue of probity, of utter absence of desire to misappropriate, then all hidden gems and jewels and riches of nature become available to him.³

Also :

When he becomes perfected in the virtue of (physical) continence, then irresistible (psychical) creative energy accrues to him.⁴

And many other similar paradoxes. Also in the *Light on the Path*, after a series of apparent inconsistencies, we are told similar things :

Enquire of the earth, the air and the water, of the secrets they hold for you. . . . Enquire of the Holy Ones of the earth, of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

¹ A state of consciousness reached in profound meditation, in which the body is completely entranced, and the consciousness fully active in a higher world. Trance, ecstasy, *ex-tasis*, rapture, raptness, rapport, etc., express shades of the idea.

² ते समाधायुपसर्गाः व्युत्थाने सिद्ध्यः ॥ *Yoga-sūtra*, iii, 37.

³ अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थितिः ॥ *Ibid.*, ii, 37.

⁴ ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ *Ibid.*, ii, 38.

We wonder why the gain of gems and jewels when we are not to want them ; why the accumulation of resistless power when it is not to be exercised ; why the enquiry after secrets when we must not profit by them ; why any kind of lordly sovereignties, when our main work is the perfecting of dispassion, renunciation, desirelessness, actionlessness !

The answer to the paradox is simple. We have only to add two more words to the last. We have to say that the walker on the Path of Renunciation avoids desire and action and pursuit of any object *for himself*, for his own personal pleasure and profit. When such avoidance has become habitual to his mind, then the Lords of Nature, the Sages, the Administrators of the world, the members of the Spiritual Hierarchy, the *Devas*, endeavor to enlist such an embodied self in their service, in the service of their and his world, and entrust him with powers which he receives and exercises, like all lower powers, for the good of others as public trusts, not for his own enjoyment as private property.¹ Moreover, these become as much the normal organs of his consciousness as the physical senses. Liberation from *selfish* desire is Liberation.

¹ Even in ordinary human affairs, we see that the person believed to be the most honest is made the chief treasurer of the state ; the most impartial and just-minded, with judicial power of life and death over the people ; the most capable and wishful of protecting and defending them from misfortunes and attacks, with the whole military force of the state.

Prahraḍa, tempted with many boons by Nṛ-simha, declined, but was compelled to take charge of the Daiṭyas, and become their sovereign, for the period of the Round. He pleaded :

Do not tempt me with these boons, my Lord ! From very birth have I been ever afraid of falling into their coils. I come to Thee for Liberation, not for boons.

But the answer was :

It is true that they who have placed their hearts in Me, as thou hast done, want nothing else. Yet still, for the period of this Manu-cycle, thou shalt be the Overlord of all the Titan kings. Then, having exhausted all thy merit by enjoyments, thy sin by new good deeds, and the vitality of the sheath by the lapse of time ; and having left behind for the instruction of the world the example of a noble name which shall be sung in heaven — thou shalt then come to Me for the Great Peace.¹

Those only in whom the Impersonal predominates over the personal, the Universal over the individual, the higher Self over the lower self, selflessness over selfishness, compassion over passion, are qualified to walk upon that razor-edged path on which power has to be held, but must not be tasted. Those who rule themselves with rods of iron, they

¹ मा मां प्रलोभयोत्पत्याऽसक्तं कामेषु तैर्विरैः ।

तत्संगभीतो निर्विण्णो मुमुक्षुस्त्वामुपाश्रितः ॥

नैकान्तिनो मे ययि जात्विद्वाशिषः आशासतेऽमुत्र च ये भवद्विधाः ।

अथाऽपि मन्वंतरमेतदत्र दैत्यैश्चराणामनुभुंक्ष्व भोगान् ॥

भोगेन पुण्यं कुशलेन पापं क्लेशं कालजवेन हित्वा ।

कीर्तिं विशुद्धां सुरलोकगीतां विताय मामेभ्यसि मुक्तबन्धः ॥

only are fit to guide others with the fingers of gentleness. Such become office-bearers (aḍhi-kāris), of high and low degree, in the Spiritual Hierarchy, according to the perfection of their dispassion and compassion and their superphysical development. It is true that from the standpoint of Pursuit, he who takes an 'interest' in the work, who is eager and anxious to acquire office and exercise its powers, who takes keen pleasure in such exercise—he is supposed to be the proper person to be put into that office; though even a distinguished western thinker like Plato, sufficiently honored in the west to have considerably influenced subsequent thought there, makes statements strongly and repeatedly to the effect that the man reluctant to rule makes the best ruler, that those governments are best which govern least, that

"the ruler who is good for anything ought not to beg his subjects to be ruled by him," and that "if in the countless ages of the past, or at the present time, *in some foreign clime* which is far away and beyond our ken, the perfected philosopher is or has been or hereafter shall be *compelled* by a superior power to have charge of the state. . . . (there) this our constitution has been, and is, and will be".¹

¹ *Republic*, translated by Jowett, pp. 186, 198.,

The last quotation indicates that Plato had heard rumours, or had more positive knowledge, of Manu's Scheme; for there was communication between Greece and India in those days, through Persia, and there were even pre-existing Greek colonies in the borderland between Persia and Gāndhāra (modern Afghanistan) which Alexander came across during his megalomaniacal and battle-hungry raid on the Panjab.

But from the standpoint of Renunciation, he who is unwilling to receive power lest he should be tempted to abuse it and grow his egoism (a ha m - k ā ra) again,¹ who is always full of the sense of responsibility and duty, who is anxious to be relieved of office as soon as may be in accordance with the will of the higher—he only is the proper person to be entrusted with office, in the certainty that he will never misuse authority, will ever exercise power for the good of others and never for his own aggrandisement.²

E. J. Urwick, in the Preface to his, *The Message of Plato*, referring to the present work (1st edn,) as "used extensively by him in the introductory chapters," indicates as much.

¹ The case of Jaya and Vijaya, falling from their great offices on the staff of Viṣṇu, and incarnating as Rāvaṇa and Kumbha-karṇa, is classical in the Purāṇaṣ; as of Azazel, chief of the archangels, falling from his high estate into the form of Satan, in Christian Mythology. The self-seeking corruptness of officials and of state-craft or king-craft, in all departments of mundane governments, has been but too common all down the course of human history, but too responsible for the bulk of human misery, taken together with priest-craft, and is so at the present day. Ethical fitness is far more necessary for public office of trust and responsibility and power and authority than intellectual or physical fitness. Reluctance to accept office means deep sense of responsibility; eagerness for it, the reverse. For instinctive appreciation of this fact, read the description of the comedy enacted at the election of the Speaker of the British Parliament, and the show of reluctance made by him, in MacDonagh's *The Pageant of Parliament*.

² "Let not him that girdeth on his harness boast himself as he that putteth it off"; The Bible, I Kings, xx, 11. "Consider the end"; "All's well that ends well."

Every embodied self must pass through this condition of office-bearer, in a general sense, on the super-physical planes, sooner or later, even as he has to, to some extent, on the physical. In the physical life, the man grows up under the triple debt mentioned before, and repays them too by rearing up and educating a family and serving his fellow-men and the *devas* of Nature, even as he has been reared, educated, helped. In making such repayment, every head of a house becomes an office-bearer and exercises powers of some sort. The same process is repeated on a larger scale on the subtler planes with superphysical powers. And Manu's verse then acquires a larger significance. After having served his term of duty and of office in the honest ministration of his trust, as a term of burden-bearing imprisonment, in awe and trembling—for even “great ones fall back, even from the threshold, unable to sustain the weight of their responsibility, unable to pass on,”¹ and so lose long ages of time—after such service is he allowed to retire and enter the Abode of Peace. Then only can he “deposit his mind in Rest,” as Manu says; and as Shaṅkara declares, commenting on the aphorism of Vyāsa :

Together with Brahmā (Individualised Cosmic Ideator, the Poet-Author of the Drama of a world), the great Sages—beholding the term expire of rulership and of the wielding of the powers appurtenant to it, and beholding too the time of rest and retirement arrive at the closing

¹ *Light on the Path.*

of the cycle of manifestation—withdraw their minds from work and enter into the High Abode of Oneness, where the Supreme Self-Consciousness reigns eternally, and all sense of separateness is lost.¹

B H A K T I-BLISS

Such humble dutiful lordliness, then, is the wealth (Artha) of this Path. Its sense-pleasure (Kāma) is the bliss of love divine, love universal (Bhakti), the opposite of personal human likes and lusts. It is the constant *feeling* of the Universal Self, as exercise of superphysical powers and office-bearing are the functioning of that Self in *action*. This devotion, directed towards the highest Deity and Ideal that any particular embodied self's mind can rise to, becomes gradually inclusive of all the embodied selves that are looked upon as the progeny, indeed as veritable parts and pieces and sparks, of that Deity, and, ultimately, of the Universal Self.

The wise ones embrace all within their love, and devote themselves to the good of all equally, for they know well that the Lord is in, and indeed is, all beings.²

¹ ऐश्वर्यक्षयदर्शनेन निर्विण्णाः परमात्मज्ञाने परिनिष्ठाः कैवल्यं प्रापुः ।

ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसंचरे ॥

परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम् ।

Shārīraka Bhashya, III, iii, 32.

² एवं सर्वेषु भूतेषु भक्तिरव्यभिचारिणी ।

कर्तव्या पंडितैर्ज्ञात्वा सर्वभूतमयं हरिम् ॥

Vishnu Purāṇa, I, xix, 9.

THE TWO TRIADS OF ENDS

We saw that on the first path, Duty (Dharma) leads to Profit (Artha), and Profit to Pleasure (Kama). On the second and final path we may say, similarly, that Love Universal (Bhakti), in the sense of yearning after the final goal for all selves equally, leads to the Power (Shakti) to see the great Vision of the Unity of all Life, and that in turn to Liberation (Mukti) from doubts and sorrows, all born from the great error of the sense of separateness. And, the virtuous circle turning round, we may say that out of Liberation comes super-physical Power to help, and thence greater opportunity for Loving Compassion towards juniors, on the one hand, and Devotion towards seniors, on the other. Kṛṣṇa says to Uddhava :

The aspirant who has conquered his senses, his respirations and his prāṇas (vital forces, nerve-forces),

¹ *Mbh.*, Shānti parva, ch. 58, v, 31, says,

मोक्षस्यास्ति त्रिवर्गोऽन्यः प्रोक्तः सत्त्वं रजस्तमः ।

"The triad of mokṣha is different, viz., saṭṭva, rajas, tamas." But this requires special interpretation, for the triplet of saṭṭva, etc., is all-pervasive. Jñāna, vi-rāga, bhakti; mukti, shakti, bhakti; knowledge of the Self, active compassion and service of others or altruism, universal love; Vedānta (the science of peace), Yoga (the science of power, esoteric science, occult science), Bhakti-āgama or Bhakti-shāstra (the science of divine love); such triads may be said to correspond to that of dharma, artha and kama. See the present writer's *Kṛṣṇa*, 3rd edition, pp. 136, 220-223.

which go one with another in restlessness, by the conquest of his mind; and who fixes that mind on Me—on him the divine glories wait attendant.¹ For he has identified himself, by love, with Me who am the Guide and the Lord of all. And therefore his command is as compelling as mine. He whose intelligence has been consecrated and made stainless by devotion unto Me, and who knows the art of concentration—his vision extends into all three reaches of time, beyond and including many births and deaths. I am the Lord and the source of all perfections, and I am the fount of the *dharma*s taught by the *Yoga*, the *Sāṅkhya*, and the declarers of *Brahma*.²

¹ The drawing of fresh energy out of rest and sleep, of inspiration out of devotional and intellectual 'blank' meditation, are instances of the same law.

² जितेंद्रियस्य युक्तस्य जितश्वासस्य योगिनः ।

मयि धारयतश्चेत उपतिष्ठन्ति सिद्धयः ॥

यो वै मद्भावमापन्न ईशितुर्वशितुः पुमान् ।

कुतश्चित्रं विहन्येत तस्य चाज्ञा यथा मम ॥

मद्भक्त्या शुद्धसत्त्वस्य योगिनो धारणाविदः ।

तस्य त्रैकालिकी शुद्धिर्जन्ममृत्यूपबृंहिता ॥

सर्वासामपि सिद्धीनां हेतुः पतिरहं प्रभुः ।

अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम् ॥

Viṣṇu Bhāgavata, XI, xv.

Of course, the full metaphysical significance is that *all* is ever contained in the I, and the more the small self identifies itself with the Great Self, the more of Its infinite glories it realises. But the Great Self is reflected specially, in endless shades and degrees, in the Rulers of the world-systems, who are only highly advanced and perfected "small selves," *jīvas*, or rather *jīva-n-mukṭas*. And whosoever puts himself in harmony with any such Ruler, by faith and devotion and philanthropic service, shares his power, in greater or lesser degree. Mundane, governmental, official hierarchies are

ISHVARA—THE MOST ANCIENT IN A
WORLD-SYSTEM

Even on the physical plane, the sovereign of any people is the embodiment of all the might of that people, and any authority, any powers, any possessions, held by any individuals amongst that people, are derived from that sovereign, either directly by appointment to an office on proof of special merit in definitely prescribed ways, or, indirectly, by sufferance and tacit permission through legal support in various kinds of activities, on their satisfying conditions of merit of other kinds in other ways. Much more perfectly is this the case when the organisation of a world-system in all its parts is concerned, where all creatures are literally pieces and sparks of the Central Sun, and live and move and have their being in Him who is to them the nearest and the highest representative of the Common Self; and where the administration is carried on by Spiritual Hierarchies, manned by selves occupying different grades on the Path of Renunciation, from the highest to the

analogous; only they are mostly very corrupt and oppressive instead of philanthropic; still, as justly observed, some government, even bad, is better than no government and anarchy, with human beings so full of evil passions. As has been said: "Thoughts can, by a passive harmonious spirit, be comprehended and immediately answered. This can never be accomplished without harmony, for the same channels must be used in which Deity views instantly His whole creation."

lowest, all inspired by the Principle, the Consciousness, of Unity and of Good (*i.e.*, unselfishness and love), which ever prevails over separateness and evil (*i.e.*, selfishness and hate), at the end of every cycle, for the clear reason that separativeness is weak with its own inherent internecine war.

We thus see that devotion is a means to lordliness, and that lordliness is approximation to the state of the object of devotion, *viz.*, the systemic Lord, *Īshvara*. Even those on the Path of Pursuit always obtain whatever of power they acquire by means of such devotion, for the time being, and whether it be conscious or unconscious. For continuous craving, after something, and constant meditation as to how to secure it, and refraining from all ways and deeds which prevent its acquisition, are essentially such devotion. It may not be directed consciously to an individual deity; but willing is also unconscious praying; it is the unconscious prayer for help, of the part to the Whole, of the individual to the Universal storehouse, the Fount of all knowledge and power; and such unconscious prayer to the Impersonal is always answered by Him in whom the Impersonal predominates the most over the Personal, in any system. The *Vishṇu-Bhāgavata* tells how in the *Tāmasa Manvantāra*, (a long past epoch so named in the *Purāṇas*, because the *Manu* presiding over it was named *Tāmasa*) two high beings, because of the seeds of selfishness and strife in them, fell,

along the arc of descent, into the gigantic bodies of primeval mastodon and dragon of the deep, and warred against each other in age-long struggle, working out the seeds of evil, till the mastodon, weakening, sent up a nameless prayer to the Undefined, with all the strength of its indefinite, incipient, dim mind; and then the Chief Ruler of the system, representative, to the system, of the Supreme and the Undefinable, answered the prayer, and released the two mortal enemies from their doom:

That king of mastodons poured out his soul in prayer unto the Nameless. And Brahmā and the other high gods, too much attached to their own names and marks, came not. Then Hari came, the Oversoul of all the beings of this system, combining all the gods in His own person.¹

The *Yoga-sūtra* also indicates² that the Being who is the Most Ancient, the Most Omniscient, in a world-system, is its Īshvara, its Ruler, its

¹ इत्थं गजेन्द्रमुपवर्णितनिर्विशेषं

ब्रह्मादयो विविधलिङ्गभिदाभिमानाः ।

नैते यदोपसत्पुर्निखिलात्मकत्वात्

तत्राखिलात्मकमयो हरिराविरासीत् ॥ VIII, iii, 30.

² I, 23-26; II, 1. 32, 45. And the *Bhaviṣya Purāṇa* (III, iv) says that the *Āsana* of the *Purāṇa-purusha*, "the seat of the Eldest" (or, as we might say in modern language, "the chair of the President"), is occupied, now by one, now by another, great Deva, turn by turn; e.g., Varuṇa occupied it in a previous kalpa (eon), Sarasvatī in another, Gaṇeśa will in a future one; and so on.

Supreme Logos, its Personal God, and that all superphysical powers and all perfections may be obtained, by the beings of that system, by surrender and submission and allegiance to Him, and identification of self with Him.

WARNINGS AND RESPONSIBILITIES

But because of the recurrent danger of selfishness and misappropriation of trust-possession and consequent fall, is the warning repeatedly given that the possessions which an aspirant may desire should be such as can "be possessed by all pure souls equally";¹ his powers must ever be governed by Devotion, and his devotion ever joined to Wisdom and Dispassion and Compassion, ever looking forward to Liberation.² Lest the embodied self should falter even when placed high, and fall back into egoism again, he is advised ever to fix his gaze on that which may not be seen by the eyes, nor be heard by the ears, which indeed has no outward being, which is out of existence, out of manifestation, which is eternal and beyond everything and anything that passes, however glorious this transient thing may be from our present standpoint. Sharp as the sword's blade is the Path, and full of

¹ *Light on the Path.*

² See *Padma Purāṇa*, *Bhāgavata-Māhātmya*, ch. ii, for the repeated mention of this triplet of *bhakti*, *jñāna*, and *virāga*; and also *V. Bhāgavata*, V, v. 28.

"terrible toil and profound sadness, but also a great and ever-increasing delight"¹; and subtle, narrow and very dangerous, as the razor's edge, yet unmistakably discernible, is the line which divides *the wish to save from even the wish to become a saviour*; much more clearly is the wish to possess extraordinary and superphysical powers, not for the sake of helping others, but in order to taste the intoxicating feel of power, the Path of Satan, and not the Path of God.

THE ONE SAFEGUARD

It must be the Eternal that draws forth your strength and beauty, not desire of growth. In the one case, you develop in the luxuriance of purity; in the other, you harden by the forcible passion for personal stature. . . . Live neither in the present nor the future, but in the Eternal. This giant weed cannot flower there; this blot upon existence is wiped out by the very atmosphere of Eternal thought. . . . Hold fast that which has neither substance nor existence. . . . Nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal, can aid you. . . . (And yet also) remember that the sin and shame of the world are your sin and shame; for you are a part of it; your karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. . . . Abstain because it is right to abstain—not that yourself shall be kept clean.²

All this is but a paraphrase of what the Manu says, bearing in mind that this Eternal Thing, which has neither substance nor existence, which

¹ *Light on the Path.*

² *Ibid.*

is not embodied and not conscious of separation, *bheda*, is nothing else than the One Universal Self.

Let the man discriminate between the good and the evil, the right and the wrong, the true and the false, the real and the unreal, and so discriminating yet let him one-pointedly ever behold all in the Self, the passing as well as the lasting. He who beholdeth all in the Self, and in himself (because the small self is in essence the same as the Great Self), his mind strayeth not into sin.¹

¹ सर्वमात्मनि संपश्येत्सच्चाऽसच्च समाहितः ।

सर्वं ह्यात्मनि संपश्यन् नाऽयमे कुरुते मनः ॥ *Manu*, xii, 118.

Other scriptures also frequently repeat the warning never to lose sight of the *goal* for a single instant, and ever to be on guard against the beguiling temptations that beset the way. The *Gītā* says, "Let the sacrificer be content to eat the remains of the sacrifice"; iii, 13, and iv, 31. In other words, let the workman be content with his due wage, the public servant with his proper salary, and not crave after unlawful gains or maddening *taste* of power. The *Yoga-Sūtra*, saying that "accomplishments" should be regarded only as by-products, of, and even as hindrances to, progress on the path of renunciation, and liberation, has been quoted before. The *Bhāgavata* says,

न पारमेष्ठ्यं न महद्भूषिष्यं न सार्वभौमं न रसाधिपत्यं ।

न योगसिद्धीरपुनर्भवं वा मय्यर्पितात्मेच्छति मद्विनाऽन्यत् ॥

XI, xiv, 14.

जितेंद्रियस्य दांतस्य जितश्वासात्मनो मुनेः ।

मद्वारणां धारयतः का सा सिद्धिः सुदुर्लभा ॥

अंतरायान्वदंत्येता युंजतो योगमुत्तमम् ।

मया संपद्यमानस्य कालक्षपणहेतवः ॥ XI, xvi, 32, 33.

केचिद्देहमिमं धीराः सुकल्पं वयसिस्थिरम् ।

विधाय विविधोपायैरथ युंजंति सिद्धये ॥

SUMMARY

Such is the broad outline of the Foundation of Manu's Code of Life, the circling of the World-process, and the goals of its two halves, ever turning round and round in cyclic periodicity, in larger and larger orbits and longer and longer eons. Into

नहि तत् कुशलादृत्यं तदायासो ह्यपार्थकः ।

अन्तवत्त्वाच्छरीरस्य फलस्यैव वनस्पतेः ॥ XI, xxviii, 41, 42.

Briefly, "He who has fixed his soul on (the) Me, he *desires* naught-else-than-I, not the sovereignty of either earth or heaven, nor any yoga-accomplishments, nor even freedom from rebirth. They all come to him of themselves, as needed for the work, because of his raptness in (the) Me. Otherwise, they are but as obstacles in the way of union with (the) Me, and may be regarded either as waste of time and effort, in one sense, or as means of filling and passing vacant periods, in another." Friends and lovers yearn to be together, while performing inevitable duties which keep them apart, even though the duties consist in the wielding of great powers.

Brahmā prays to his super-ordinate Hierarch Viṣṇu, "Give to me the knowledge which will save me from the *egoism* of imagining that I am the Unborn Creator of this world-system, and will enable me to serve thee with pure mind."

अविक्लवस्ते परिकर्मणि स्थितो मा मे समुन्नदमदोऽजमानिनः ।

II, ix, 29.

See *Gītā*, iii, 27, 28, and xviii, 61.

And Viṣṇu says to Brahmā,

ज्ञानं परमगुह्यं ते यद् विज्ञानसमन्वितं ।

सरहस्यं तदङ्गं च गृहाण गदितं मया ॥

अहमेवासमेवाग्रे नाऽन्यत् यत् सदसत्परम् ।

पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥

this outline have to be filled in, in their appropriate places, the ways and means of realising those goals, by systematically ordering the individual life of man into the four natural stages, organising his social life into the four main vocations, and regulating justly and equitably, and always in accordance with the facts and laws of man's psycho-physical nature, the partition of rights and duties, work and play, leisure and pleasure, necessities and comforts between them all.

To summarise :

The activity dealt with by the Scripture is of two kinds : Pursuit of prosperity and pleasure, and Renunciation of and retirement from these, leading to the highest good, the bliss than which there is no greater. Action done for one's own sake, out of the wish for personal joys in this and the other worlds, is of the former kind. Action done without such desire, with unselfish desire for the good of others, and with such conscious and deliberate purpose, and not merely out of instinctive goodness, is of the latter kind. Pursuing the course of the former, the embodied self may attain to the states and the joys of those *devas* among whom sense-pleasures are keenest, so that they think not of Liberation. Pursuing the latter he crosses beyond the regions of the five elements. He who seeth all beings in the Self, him-Self, and seeth the Self, him-Self, in all beings, he, seeing same-sightedly the same

एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनाऽत्मनः ।

अन्वयव्यतिरेकाभ्यां यत्स्यात्सर्वत्र सर्वदा ॥ II, ix, 30, 32, 33.

Devi had told this same to Vishnu himself, earlier, in turn. Briefly, "The I-Not-Another, the I, the Eternal and Universal Self alone, is and contains everything. It is All, always, ever, everywhere. This is the final secret." For attempt at fuller exposition of the idea, see the present writer's *The Science of Peace*, 2nd Edition, Chs. vii, viii.

law working everywhere and always, on all scales, infinitesimal and infinite, of time and space, attaineth and realiseth Swā-rājya, true Self-Government, on earth and in heaven.¹

THE WHEEL OF LIFE AND LAW

These two Paths, of Pursuit (Pra-vṛtti) and of Renunciation or Retirement (Ni-vṛtti), are summed up in the Wheel of Endless Rotation (Anu-vṛtti), which is referred to in the *Gītā*-verse :

He who helpeth not to keep moving this Wheel of Life and Law which hath been set going by Me, the Universal Self, and seeketh only the pleasures of his own senses, he liveth the life of sin and liveth in vain.²

¹ सुखाम्युदयिकं चैव नैःश्रेयसिकमेव च ।

प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ॥

इह चासुव वा काम्यं प्रवृत्तं कर्म कीर्त्यते ।

निष्कामं ज्ञानपूर्वं तु निवृत्तमुपदिश्यते ॥

प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम् ।

निवृत्तं सेवमानस्तु भूतान्यत्येति पंच वै ॥

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।

समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति ॥ *Manu*, xii, 88-91.

Abhy-udaya means, literally, "rise" in the world, success, prosperity; nis-shreyaś similarly literally means "the greatest good than which there is no greater," *summum bonum*.

² एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अवायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ iii, 16.

The way of keeping the Wheel moving is the following out of the ends of both the Paths in their due proportion and time :

These ends are (i) Kāma-*ṭamas*, refined sense-pleasure, (ii) Artha-*rajas*, profit, wealth, rich and artistic possessions, (iii) Dharma-*saṭṭva*, virtue, performance of duty, observance and maintenance of law and order—for the Path of Pursuit; and for the Path of Renunciation, (i) Bhakti-*ṭamas*, love universal, (ii) Aishvarya-*rajas*, powers superphysical, (iii) Mokṣha-*saṭṭva*, freedom from all bonds and pains of separateness, because of the realised Unity of All Life.¹

¹ तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते ।

सत्त्वस्य लक्षणं धर्मः श्रेष्ठ्यमेषां यथोत्तरम् ॥ *Manu*, xii, 38.

भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः । *Bhāgavata*.

For fuller discussion of the significance of these three very important words, *saṭṭva*, *rajas*, and *ṭamas*, occurring constantly in all Samskr̥t literature, see the Note appended to ch. xi of *The Science of Peace*, 2nd edition; and for illustrations from many departments of human life, chs. xvii and xviii of the *Gītā*.

E. J. Urwick, in his work referred to before, *The Message of Plato*, p. 28, suggests the following Greek equivalents: *ṭamas*, *epithumia* (appetite); *rajas*, *thumos* (passion, impulse, courage); *saṭṭva*, *logistikos* (reasoning faculty). By sound, *ṭamas* should be equated with *thumos*, *rajas* with *logistikos*, and by remainder, *saṭṭva* with *epithumia*. But, of course, as philologists tell us, similarities of sound are deceptive. We also know that words, in their wanderings in time and space, reverse and exchange meanings also. Thus, in Samskr̥t, *tikṭa* means bitter, and *kaṭu* means pungent; but in Hindī, *ṭīṭā* has come to mean pungent, and *kaḍuā*, bitter. Asura and Sura, in the earlier Vedic Samskr̥t, meant god and titan respectively; in later, they mean exactly the reverse. In Zend, Ahura continued to mean god.

THE TWO PATHS AND THEIR ENDS

For the Path of Pursuit—sense-pleasure of the nature of the lower clinging, wealth of the nature of the lower restlessness, duty of the nature of the lower harmony. For the Path of Renunciation, also three ends—devotion of the nature of the higher clinging, superphysical powers and office-bearing of the nature of the higher restlessness, liberation attained by means of the higher harmony.

The way of realising the aims and purposes of life upon the two interdependent and inseparably connected Paths, is to plan out and organise that life, in the individual as well as the social aspects, into four *Āshramas*, stages, and four *Vaṛṇas*, vocational or professional classes or sections, with specific rights and duties for each.

THE FOUR STAGES OF LIFE

The *Brahma-chārī*, student, the *Gṛha-sṭha*, householder, the *Vāna-prasṭha*, unremunerated public worker and self-sacrificer, retired into the suburbs or woods and forests from all competition, and the *Yāti* or *San-nyāsi*, the wandering anchorite—these are the four orders that all issue out of the householder and mark the different stages of each human life.

THE FOUR VOCATIONAL CLASSES

The *Brāhmaṇa*, the man of knowledge, the man of the learned professions, the *Kṣhāṭṭriya*, the man of action, of the executive professions, the *Vaiśya*,

the man of (acquisitive) desire, of the wealth-producing professions, the Shūdra, the man of unskilled labor in general, the man of the subservient or assistant professions—these are the four vocational classes. The three first are twice-born, regenerate, conscious of the higher Self; the fourth is the as yet only once-born, the child-like. These four classes and stages of life, the circling of the soul through the three worlds, physical, astral, and mental, the unbreakable chain of causes and effects, actions and reactions, running continuously through the past, the present, and the future—all these are proven, established, justified, by the Veda, the Science of the Self, the Higher Knowledge. Grade after grade, the soul advances, through low and high and higher forms, till it arrives at the stage when knowledge, love, and corresponding action are all perfected side by side. Then that soul, realising the essence of the Veda-Shāstra, even while occupying a physical body, and even though dwelling in any stage or class, becometh one with Brahma, one with the Vast, Infinite, Universal Life.¹

1 ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।

एते गृहस्थप्रभवाः चत्वारः पृथगाश्रमाः ॥

ब्राह्मणः क्षत्रियो वैश्यः त्रयो वर्णा द्विजातयः ।

चतुर्थ्य एकजातिस्तु शूद्रो नास्ति तु पंचमः ॥

चातुर्वर्ण्यं त्रयो लोकाः चत्वारश्चाश्रमाः पृथक् ।

भूतं भव्यं भविष्यं च सर्वं वेदात् प्रसिद्धयति ॥

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।

बुद्धिमत्सु नराः श्रेष्ठाः नरेषु ब्राह्मणाः स्मृताः ॥

ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।

कृतबुद्धिषु कर्तारो कर्तृषु ब्रह्मवेदिनः ॥

अज्ञेभ्यो ग्रंथिनः श्रेष्ठाः ग्रंथिभ्यो धारिणो वराः ।

धारिभ्यो ज्ञानिनः श्रेष्ठाः ज्ञानिभ्यो व्यवसायिनः ॥

शुचिस्तृकृष्टशुश्रूषुः मृदुवागनहंकृतः ।

ब्राह्मणाद्याश्रयो नित्यमुत्कृष्टां जातिमश्नुते ॥

THE FULFILMENT

That life only is complete which secures all these ends in due rotation according to the Law.

Only he who passes through all the ordained stages, one after another, controlling his senses, securing the three ends of the Pursuant life, discharging his three congenital debts, lawfully fulfilling and then transcending the three appetites-ambitions, offering up his energies to the fires of Renunciant sacrifice, exhausting his vital powers in the helping of others, cultivating love universal, and walking in the sacred paths of the yoga-mysteries, he only, when his sheath of grosser matter falls away, attaineth Liberation and rejoiceth evermore.¹

Thus, then, the two paths, the two aims, each divided into three, the four stages of the individual life and their respective duties, the four psychophysical temperaments and vocational classes, and their four corresponding duties, four means of livelihood, and four special rewards or prizes of life (to be described later)—these constitute the fundamental factors of Manu's Science of Social

वेदशास्त्रार्थतत्त्वज्ञो यत्र तत्राश्रमे वसन् ।

इहैव लोके तिष्ठन् स ब्रह्मभूयाय कल्पते ॥

Manu, vi, 81; x, 4; xii, 97; i, 96, 97; xii, 103; x, 335; xii, 102.

¹ धर्मार्थकामसम्पन्नः सर्वेषामनुष्ठानः पुमान् ।

एषणादयनिर्जेता भक्त्या योगैश्च मोक्षमाक् ॥

आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः ।

मिक्षाबलिपरिश्रान्तः प्रव्रजन्प्रेत्य वर्धते ॥ *Manu*, vi, 34.

Organisation. All the rest is details gathered and arranged around these.

Supplementary Note to pp. 59-61 and 76-77.

The antithetical pairs, *rāga* (*sā-rāgya*, *va-rāga-tā*) and *vai-rāgya* (*vi-rāga-tā* or simply *vi-rāga*), *kāma* (*sā-kāmya*, *sa-kāma-tā*) and *naiṣh-kāmya* (*niṣh-kāma-tā*), *karma* (*sā-karmya*, *sa-karma-tā*) and *naiṣh-karmya* (*niṣh-karma-tā*) are frequently met with.

Much confusion and puzzlement of thought is caused by interpreting *vai-rāgya* as passionlessness, *niṣh-kāma-tā* as desirelessness or utter absence of desire, and *niṣh-karma-tā* as inaction or actionlessness, utter absence of action. The negative prefix in such words is not purely privative. Untruth does not mean merely absence of truth, but positive falsehood. Unreality does not mean mere emptiness and blank space, but a positive illusion, something which *has* the appearance of reality. Unpleasantness does not mean mere indifference, but the opposite of pleasantness—painfulness. The opposite of plus is not zero, but minus. So *vai-rāgya* does not mean mere absence of self-seeking passion, but positive other-seeking compassion. So *niṣh-kāma-tā* means, not the utter absence of all desire, but the absence of *selfish* desire and the presence of unselfishness, which is not a merely negative quality but is positive altruism. And *niṣh-karma-tā* does not mean inaction, but the absence of the *selfish* action which binds and the presence of the unselfish philanthropic action which releases the soul from its bonds; the former (selfish action) means the incurrence of debts, the latter (unselfish action) means positive self-sacrifice and the repayment of debts. So, finally, *a-vidyā* does not mean mere ignorance, mere absence of knowledge, but perverted knowledge, the positive Primal Error of regarding the Boundless Self as identical with a limited body. See *Yoga-Bhāṣya*, ii, 5.

Manu's words, *pra-vṛtta karma* and *ni-vṛtta karma*, pursuant action and renunciant action, are less liable to misunderstanding. The *Gītā* uses the word *naiṣh-karmya*, and warns the hearer against understanding it as inaction, as abandonment of all action. Of the four intellectual, emotional (ethical), and physical qualifications needed for

successful "enquiry after Brahman," one, usually mentioned last in the list, is *mumukshā*, 'wish for liberation', the others being *vi-veka*, discrimination between the fleeting and the eternal, *vai-rāgya*, disgust with the fleeting, and the group of *śama*, etc., tranquillity, control of body and sense, resignation, detachment, aspiring faith, steadfast contemplation. The perennial selfishness of man has given, wonder of wonders, a perverse turn to even this wish, and made it a wish for one's own personal liberation, as something which can be secured separately, without caring for others; though 'liberation' means nothing else than liberation from all personal selfish desire and from all sense of separateness. Probably with a view to correct this perversion, in some books of later theosophical literature, the word *mumukshā* has been replaced by or equated with the word love. But that again is liable to misinterpretations. What is meant by *mumukshā* is the intense desire for liberation not only for one's own self, but for *all* selves, and this is the very essence of universal love, all-embracing compassion. The misunderstanding ré the Buddhist *nirvāṇa* is similar; it means extinction—of selfish individualism.

How common the perversion, veritable acme of *Māyā*, is, is indicated in Prahrāḍa's prayer to Viṣṇu,

प्रायेण देव मुनयः स्वविमुक्तिकासाः

स्वार्थं चरन्ति विजने न परार्थनिष्ठाः ।

नेतान् विहाय कृपणान् विमुमुक्ष एको

नान्यं त्वदस्य दारणं भ्रमतोऽनुपश्ये ॥ *Bhāgavata*, VII, ix, 44.

Elsewhere in the *Bhāgavata*, it is said,

प्रायशो मुनयो लोके स्वार्थैकांतोद्यमा हि ते ।

द्वैपायनस्तु भगवान् सर्वभूतहिते रतः ।

"Most *muni*s retire into solitude to selfishly seek their own solitary benefit, but the lord *Dvaipāyana Vyāsa* is ever working for the good of all beings." *Mbh.*, *Ashvamedha-parva*, ch. 13, also tells how *Kāma* lies in ambush, hidden in the wish for *Moksha* itself, to attack the unwary. See *The Science of the Emotions*, 3rd edition, p. 398.

CHAPTER II

THE WORLD-PROCESS AND THE PROBLEMS OF LIFE

मन्वंतराण्यसंख्यानि सर्गः संहार एव च ।
क्रीडन्निवैतत्कुरुते परमेष्ठी पुनःपुनः ॥
अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरेऽपरे ।
अन्ये कलियुगे नृणां युगहासानुरूपतः ॥
उत्पत्तिरेव विप्रस्य धर्मकोशस्य गुप्तये ।
स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥
तस्य कर्मविवेकार्थं शेषाणामनुपूर्वशः ।
स्वायम्भुवो मनुर्धर्मानिदं शास्त्रमकल्पयत् ॥
अस्मिन्धर्मोऽखिलेनोक्तो गुणदोषौ च कर्मणाम् ।
चतुर्णामपि वर्णानामाचारश्चैव शाश्वतः ॥
देशधर्मान् जातिधर्मान्कुलधर्माश्च शाश्वतान् ।
पाषण्डगणधर्माश्च शास्त्रेऽस्मिन्नुक्तवान्मनुः ॥
स्वे स्वे धर्मे निविष्टानां सर्वेषामनुपूर्वशः ।
वर्णानामाश्रमाणां च राजा सृष्टोऽभिरक्षिता ॥

The Lord of Beings maketh and unmaketh countless cycles and world-systems, as in play. The laws for the conduct of human life, individual and social, vary with

the varying Ages of the History of Man, Kṛta, Tretā, Dvāpara, and Kali, in consequence of changing conditions. The man of philanthropic wisdom is born to understand and ascertain these laws from time to time, and treasure them, and help the observance of them by his people, and increase the general store of knowledge and the realisation of the Universal Life among them. To guide him in rightly discriminating and teaching the different duties of the different types of human beings, in different circumstances, the all-seeing Manu, son of the Self-born, framed this Science of Duty. Herein are declared the good and the evil results of various deeds, and herein are expounded the eternal principles of the duties of all the four types of human beings, and all the four stages of life, of many lands, nations, tribes and families, and also the ways of evil men. And the ruler, the king, the kṣhaṭṭriya, the administrator, was created to execute the laws and to ensure the observance of their respective duties by all, as ascertained and prescribed by the brāhmaṇa, the legislator. •

Manu, i, 80, 85, 98-'9, 102, 107, 118; vii, 35.

Resumé

IN the last chapter, endeavor was made to place before the reader what might be called the ground-plan of Manu's Scheme of Life, in a few triplets or quartettes of words: the wheel of life and its two halves; the three ends appropriate to each half; the corresponding three debts, three repayments, three special appetites-ambitions (*plus* a general fourth), three special rewards or prizes of life (*plus* a

general fourth), three twice-born special types or classes (plus the general once-born plasmic fourth), three main special ways of livelihood (plus a general fourth, subsidiary to the three); three stages of life in the world (plus a fourth away from it)—arising, in their turn, out of the three aspects of consciousness or functions of mind and the three qualities of matter; all ultimately based on the two primal factors of the World-process, *viz.*, the Self and the Not-Self, each with three attributes, and the Interplay between them. ¹

¹ प्रवृत्तिः, निवृत्तिः, अनुवृत्तिः; धर्मः, अर्थः, कामः—मुक्तिः, शक्तिः, भक्तिः; ऋषिकृष्णम्, देवकृष्णम्, पितृकृष्णम्; अध्ययनम्, यजनम्, दानम्, (संतानम्); लोकैषणा, वित्तैषणा, पुत्रैषणा, (क्रीडैषणा)—आहारः, परिग्रहः, सैथुनम्, (जिजीविषा); सम्मानम्, धनम्, ऐश्वर्यं, (विनोदः); ब्राह्मणः, क्षत्रियः, वैश्यः, शूद्रः; चतस्रो वृत्तयः; ब्रह्मचारी, गृहस्थः, वानप्रस्थः, सन्यासी; ज्ञानम्, इच्छा, क्रिया, (जीवः, चेतना); गुणः, द्रव्यम्, कर्म, (देहः, भूतम्); चित्, आनन्दः, सत्, (ब्रह्म); सत्त्वम्, तमस्, रजस्, (प्रकृतिः); आत्मा, अनात्मा, मायासम्बन्धः, (सर्वं, शून्यम्)।

That is: Pursuit, Retirement, Cyclical Rotation; Virtue, Profit, Pleasure—Liberation of Spirit, Superphysical Power, Love Universal; the Debts to the Teachers, the Angel-forces of Nature, the Ancestors; Study, Pious Works, Progeny, (Charity); Ambitions for Honor, Wealth, Power, (Play); Hunger, Acquisitiveness, Sex-urge, (Will to Live); Self-preservation, Self-expansion, Self-multiplication, (Self-expression); Man of knowledge, Man of Action, Man of Desire, Man of Labor; Student, Householder, (unremunerated) Philanthropist-Publicist, Anchorite; Learned professions, Executive professions, Wealth-producing professions, professions of Helping with unskilled Labor; Cognition, Desire, Action, (Mind); Quality, Substance,

RELATIVITY AND VARIABILITY OF

DHARMA-DUTY

Endeavor will now be made to sketch in some details, appertaining to our own particular epoch of the great life-cycle of the Human Race.

It is obvious that laws and rules are not independent of the kinds and circumstances of the men whom they are intended to guide and govern. Particular laws correspond with particular conditions; general with general. Unchanging laws can be related only to unchanging facts. Changing facts require changing laws. This is amply recognised and prominently enunciated by Manu, Vyāsa, and other law-givers :

The scheme of laws and rights and duties, varies with the variations in the conditions of changing cycles. It is one for the Kṛta-yuga; it is another for the Tretā; it is still other for the Dvāpara period; and yet again is it different for the Kali-yuga. Dharma-duty differs with time, place, circumstance, sex, age, temperament, vocation, stage of life, means, good and ill fortune. What is righteous duty for one may be veritable sin for another. Dharma is very various and manifold, according to the Veda itself. Yet there are some few duties which are binding upon all unvaryingly, with very rare and occasional exceptions.¹

Movement, (Matter); Omniscience, Omnipotence, Omnipresence, (the Infinite); Cognisability, Desirability, Mobility, (Root-Matter); Self, Not-Self, Interplay, (Nature-Process).

¹ अन्ये कृतयुगे धर्मस्त्रितायां द्वापररे ।

अन्ये कलियुगे नृणां युगहासानुरूपतः ॥

The ways of living cannot be the same for childhood, for youth, for prime, and for eld. And the yuga-s correspond very closely with these. The law of analogy holds good here as elsewhere; the reason

स एव धर्मः सोऽधर्मस्तं तं प्रति नरं भवेत् ।

पात्रकर्मविशेषेण देशकालाववेक्ष्य च ॥

अन्यो धर्मः समस्थस्य विषमस्थस्य चापरः ।

प्रतिष्ठितो देशकाले धर्मोऽप्यवस्थिकः स्मृतः ॥

Mbh., Shānti, chs. 35 and 314.

धर्मा बहुविधा लोके श्रुतिभेदमुखोद्भवाः ।

कुलजातिवयोदेशगुणकालस्वभावतः ।

एतद्धर्मस्य नानात्वं संपदापद्विभेदतः ॥

देशकालनिमित्तानां भेदैर्धर्मो विभिद्यते ।

वर्णाश्रमवयोर्लिङ्गवित्तानां प्रकृतेस्तथा ॥ *Ibid.*, Anushāsana.

वृत्तिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।

एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥ *Manu*, vi, 92; x, 63.

“New occasions make new duties; Time makes ancient good uncouth”; and “The old order changeth, yielding place to new, And God fulfils Himself in many ways”.

The four yugas, or ages, are the four cycles through which pass a globe, a country, a race, etc. For an individual they are, physically: childhood, youth, maturity, old age (the four āshramas). See the present writer's *Kṛṣṇa*, pp. 3, 50, 51. In a certain sense, the (idyllic) nomadic, the pastoral-agricultural-rural, the urban-industrial, and the factorial-mechanical modes of gregarious life may be said roughly to correspond with the four ages.

of this law of analogy, or correspondence, as it is sometimes called, being the Unity of the Self which imposes uniformity, or similarity in diversity, on all the processes of Nature, that same Self's Nature. This law is clearly stated in the old books :

As is the organisation of the small man, even such is the organisation of the Large Man.¹ All the details of the Universe have their correspondents in the details of the human body ; because both are born of the Self-same Nature of the Self-same Brahma ; and universal and singular, whole and parts, are inseparably bound up together. To know the one is to know the other. The body is the living temple of God, and the Self is the God.

As the microcosm, so the macrocosm. As above, so below. This is true on all scales ; but for our present purpose, the Large Man is the equivalent of the Human Race.

¹ यावानयं वै पुरुषो यावत्या संस्थया मितः ।

तावानसावपि महापुरुषो लोकसंस्थया ॥ *Bhāgavaṭa*, XII, xi, 9

भुवनानि च सर्वाणि पर्वतद्वीपसागराः ।

आदित्या वा ग्रहाः संति शरीरे पारमार्थिके ।

ब्रह्माण्डे ये गुणाः प्रोक्तास्तेऽप्यस्मिन्नेव संस्थिताः ॥

ऋषिदेवौ च पितरौ नित्यं प्रकृतिपूरुषौ ।

तिष्ठन्ति पिंडे ब्रह्मांडे ग्रहनक्षत्रराशयः ॥

ब्रह्मांडपिंडे सदृशे ब्रह्मप्रकृतिसंभवात् ।

समष्टिव्यष्टिसम्बन्धादेकसम्बन्धगुम्फिते ॥

पिंडज्ञानेन ब्रह्मांडज्ञानं भवति निश्चितम् ।

देहो देवालयः प्रोक्तः आत्मा देही स्वयं मतः ॥

The more minute the details of duty, the more special and local they must be. This is shown by Yajñavalkya's verse, at the very outset of his *Smṛti*:

Listen to the scheme of duties which have to be observed in that region of the earth which is the natural habitat of the black deer.¹

The neglect, or the deliberate ignoring, in the later days, of this most important principle of all law, so amply recognised by the old law-givers, is the main cause, and also the effect, by action and reaction, of the disappearance of all living legislation in India, for very many centuries, perhaps twelve or even fifteen, now; of the replacement of the spirit by the letter; of assimilative philanthropy by exclusive bigotry; of the healthful,

It should be noted particularly that the fact of the Unity of the omnipresent Self is the cause of the fact of analogy, similarity, *uni*-formity (as the Manyness of the Not-Self is that of diversity). That Unity is the real reason for the certainty felt in logical induction, otherwise utterly fallible and wholly unjustifiable. Once, therefore always; as in one time and place, so in all times and places. Why? Because the One is Unchanging. The old Nyāya gives the reason of *vyāpti-graha* (induction) as being *praṭyaksha* (direct perception) of *jāti* or *sāmānya* (genus) simultaneously with *vyakti* or *vishesha* (particular or individual). The new Nyāya calls the same process by the name of *praṭyāsaṭṭi*, and makes rather a mystery of it. Western poets and scientists have recognised and are recognising this Law of Analogy or *sama-darśhiṭā*, "same-sightedness," in the larger sense also, more and more fully, as, *e.g.*, in the case of the analogy discerned between the structures of an atom and a solar system.

¹ यस्मिन् देशे मृगः कृष्णस्तस्मिन् धर्मान्निबोधत ।

gradual, and normal change which means growing life, by the rigid and forced monotony which means ossification, disease, and death.

EARLIER STAGES OF EVOLUTION

Enunciating, therefore, this important principle, of adaptation and adjustment, at the outset, the *Institutes (Samhitā) of Manu* gives a very brief and rapid sketch of cosmogony, of the descent of Spirit till it reaches manifestation in the physical plane, the genesis of the various kingdoms of vegetables, animals, men, gods, ṛṣhis, and of time-cycles. The details may be gathered from the Purāṇas in the light of theosophical literature.

Out of all these, the facts most relevant to our present purpose are those connected with the changes of psycho-physical constitution undergone by the human race. After passing through enormous periods of time, and evolving sensory and motor organs, and inner and outer faculties, on various globes of the physical plane, in different stages of density known in Samskr̥t story as globes of the physical plane (d̥vīpās of the Bhū-loka), through Rounds and Races and sub-races and still more minute divisions, on successive and separate continents and sub-continents and countries—allegorised in the Purāṇas by the seven circlings of Priyavrata's car around the globes, and by the septenates of divisions and sub-divisions of land

ruled over by his 'sons' and 'grandsons'¹—after all this, the human race has arrived at the globe and the condition of substantiality of this earth.²

And we are now, so Purāṇic and theosophical literature tells us, in the reign of the seventh Root-Round-Manu Vaivasvata, whose personal name is Shrāddha-deva, while our immediate Race-Manu is the fifth, who is also apparently designated by the same office-name of Vaivasvata.³

That we are in the fourth Round, and have crossed beyond the middle point of the complete cycle of the terrene Chain, and also of the greater cycle of which the terrene Chain is the fourth or middle one, seems to be indicated by the Hindū

¹ Varṣhas, khaṇḍas, āvartas, with other septenates of the sons and grandsons of Priyavrata, and their sons, each a ruler of a dvīpa, a varṣha, a khaṇḍa, and so forth.

² The Jambū-dvīpa, at the stage of the Ilāvṛta-Varṣha, the Bharata-Khaṇḍa, and the Āry-āvarta, or the Ring or Race of the Āryas, who are also called Pañcha-janāḥ, the fifth people.

³ Vide *The Secret Doctrine*. The Manus are of different grades. Every Round has a Root-Manu at its beginning, from whom all Law proceeds, and a Seed-Manu at its end, in whom all results are embodied. Hence each Round has two Manus, and is therefore a 'man-vanṭara' 'between (two) Manus'. On each globe, through which the evolutionary wave passes—of these there are seven in a Round—there is a minor Manu for each Root-Race. As three Rounds lie behind us and we are now half-way through the fourth, there have been three Root-Manus and three Seed-Manus for these three Rounds, and we are now under the fourth Root-Manu, or the seventh in succession. On our own globe, we belong to the fifth, or Āryan Race, and so are under the fifth Race-Manu.

works on astronomy and astrology (Jyotiṣha).¹ These works say that the present age is the first quarter of the fourth age (the Kaliyuga) of the twenty-eighth great age (Mahāyuga) of the Vaivasvata Round, of the third Day of the Creator Brahmā which is known as the 'White Boar Period' (Shveṭa-Vāraha-Kalpa), in the second half (of our Brahmā's life-time), *i.e.*, of His fifty-first year.

THE HUMAN RACE—ITS PRIMEVAL FORM

Having thus rapidly brought our jivas to this earth-globe and evolved them to the human stage, we have now, in order to understand the significance of the Laws of Manu, to take a brief survey of the history of the Human Race in the present great age. This is presented in detail in H. P. Blavatsky's *The Secret Doctrine*, but most succinctly and clearly in Annie Besant's *The Pedigree of Man*, and is supported by more or less veiled statements and allegories scattered throughout the

¹ The verse of the *Bhagavad-Gītā*, x, 6, महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा, is interpreted in two ways. One supports the statement as to the fourth Round; in it चत्वारः is regarded as an adjective of Manu-s and पूर्वे of महर्षयः, *i.e.*, "The seven ancient Ṛṣhis and the four Manu-s". The other is: "The seven great Ṛṣhis, the still more Ancient Four, *i.e.*, the Four Kumāra-s, and the Manu-s". See *Bhagavad-Gītā*, by Annie Besant and Bhagavan Das, X, 6.

Sanskṛt Itihāsas and Purāṇas.¹ The forty-sixth chapter of the *Mārkaṇḍeya Purāṇa* gives the most open and connected account that the present writer has come across. From all these it appears that humanity was ethereal and sexless in the beginning; then more substantial and bi-sexual; then still more solid in body and different-sexed; that it will again become bi-sexual and less substantial; and, finally, sexless and ethereal again.

In Manu, we have only one verse to indicate this change:

Brahmā divided himself into two, became man with one-half and woman with the other.²

The *Mārkaṇḍeya Purāṇa* describes this first stage or Root-Race of Humanity on our globe in the present Round, a little more fully:

In those earliest times there were no differences of seasons; hence no marking of the beginnings and endings and returnings of year-periods; all times were equally temperate and pleasant; there was neither heat nor cold; there was no vegetation, no roots and flowers and fruits;

¹ The first volume of *The Secret Doctrine* is entitled Cosmogogenesis, and may be described as a history, in great broad sweeps, of the evolution of our solar system down to the formation of our earth. The second volume is entitled Anthropogenesis, and is a history of the evolution of the Human Race on this earth, down to the present stage, in the barest outlines, finishing off with hints as to the future stages. The Purāṇas and Itihāsas cover similar ground. And it is 'curious' that modern western 'universal histories,' e.g., Wells' *Outlines of History*, are beginning to follow similar lines.

² द्विधा कृत्वाऽत्मनो देहमर्धेन पुरुषोऽभवत् ।

अर्धेन नारी तस्यां स विराजमसृजत् प्रभुः ॥ i, 32.

a slight want of aliment was felt by human beings in the forenoons and the afternoons, but all the needed nourishment was obtained by absorption of subtle substances [osmosis of what we may perhaps call ethers capable of being indirectly affected by mental effort¹]; sound with its five qualities² was the [one] sensation; men knew no differences of age, but oozed out sexless from the bodies of their parents, full-grown, and without any deliberate reproductive desire on the part of the parents; there were no distinctions of older and younger, superior and inferior, between them, but all were equal; no tending and nurturing and bringing up of bodies was needed; nor any sacraments or laws, for all behaved towards each other serenely, equably, without the excitements of loves and hates; they were all very similar in appearance, all lived the full term of life, four thousand years, and their bodies were incapable of being destroyed by disease or accidents or violence of natural elemental forces or of fellow-beings.³

¹ Our breathing to-day seems to be a process of much the same kind.

² It is difficult to say what are the qualities meant. Herbert Spencer, in his essay "On the Origin and function of Music," says: ". . . Feelings demonstrate themselves in sounds as well as in movements . . . Variations of voice are the physiological results of variations of feeling . . . The chief peculiarities in the utterance of the feelings (may be grouped) under the heads of (1) loudness, (2) quality or timbre, (3) pitch, (4) intervals, and (5) rate of variation . . . Using the word cadence in an unusually extended sense, we may say that cadence is the commentary of the emotions upon the propositions of the intellect". The one humming sound of the Aum-exclamation, by variations, may be made to express pleasure or its opposite pain, anger or satisfaction, snorting sneer or soothing approbation, enquiry or prohibition. The vital importance of svara, tone or cadence, to the efficacy of Veda-mantra's is well-known.

³ न मूलफलपुष्पाणि नार्त्तवा वत्सराणि च ।

सर्वकालसुखः कालो नालयर्थं धर्मशीलता ॥

THE SECOND STAGE

Then came the second double-sexed stage and race, illustrated by the stories of Ilā-Sud̐yumna, the mother-father of Purūrava; of R̥kṣha-raja, the mother-father of Bālī and Sugriva, and many others.¹ Climatic and other appurtenant conditions underwent a parallel change also:

Solid land appeared here and there, not everywhere; lakes, channels, and mountains formed and separated out

ततश्च तेषां पूर्वाह्णे मध्याह्ने च वितृप्तता ।
 पुनस्तथेच्छतां तृप्तिरनायासेन साऽभवत् ॥
 तृप्तिं स्वाभाविकीं प्राप्ता विषयेषु महामते ।
 ध्यानेन मनसा तासां प्रजानां जायते सकृत् ॥
 शब्दादिर्विषयः शुद्धः प्रत्येकं पंचलक्षणः ।
 असंस्कार्यैः शरीरैश्च प्रजास्तास्थिरयौवनाः ॥
 तासां विना तु संकल्पं जायन्तेऽमिथुनाः प्रजाः ।
 समं जन्म च रूपं च म्रियते चैव ताः समम् ॥
 अनिच्छाद्वेषसंयुक्ता वर्तते तु परस्परम् ।
 तुल्यरूपायुषः सर्वा अवमोत्तमतां विना ॥
 चत्वारि तु सहस्राणि वर्षाणां मातृषाणि वै ।
 आयुःप्रमाणं जीवन्ति न च क्लेशाद्विपत्तयः ॥

¹ "Remnants of bi-sexuality . . . are to be found in every human being, and are disclosed by embryology and comparative anatomy in the form of vestiges of female reproductive organs in the male and of male reproductive organs in the female. Herein exists an indisputable proof of the originally hermaphrodite nature of the human anatomy." Iwan Block, *The Sexual Life of Our Time*, p. 12.

of the ocean; the beings began to live in and on these, and as yet made no houses; the seasons were still clement and there was no excess of heat or cold. With the lapse of time, a marvellous power (siddhi) came to them, and their nourishment was obtained from the subtle aroma of the waters, by the power or function called osmosis (ras-ollasā). They also suffered from no violent passions and were always cheerful in mind. But towards the end, they began to know death; and the peculiar power of nourishment failed, at the approach of death, in each individual separately; and in the whole race, generally. This race began to put forth pairs of different sexes for the first time in this kalpa or round. At the end of their lives, when about to die, they put forth round, egg-like shapes which gradually developed the one or the other sex predominantly.¹

¹ क्वचित् क्वचित् पुनः साऽभूत् क्षितिभङ्गि न α सर्वशः ।

सरित्सरःसमुद्रांश्च सेवन्ते पर्वतानपि ॥

तास्तदा स्त्रल्पशीतोष्णा युगे तस्मिंश्चरन्ति ते ।

कालेन गच्छता तेषां चित्रा b सिद्धिरजायत ॥

अपां सौक्ष्म्यं ततस्तासां सिद्धिर्नात्रा रसोल्लासा ।

समजायत चैवान्या सर्वकामप्रदायिनी ॥

न तासां प्रतिघातोऽस्ति न द्वेषो नापि मत्सरः ।

पर्वतोदधिसेविन्यो ह्यनिकेतास्तु सर्वशः ॥

ता वै निष्कामचारिण्यो नित्यं मुदितमानसाः ।

कालेन गच्छता नाशमुपयांति यथा प्रजाः ॥

तथा ताः क्रमशो नाशं जग्मुः सर्वत्र सिद्धयः ।

आयुषोऽन्ते प्रसूयन्ते मिथुनान्येव ताः सकृत् ॥

α The printed text has भाग्येन, which gives no appropriate sense.

b The printed text has चित्रा, which makes no sense.

THE THIRD STAGE

Then comes the third stage, which is described thus :

When the power of absorbing nourishment from the subtle aroma of the waters was lost, then rain fell from the skies, rain of liquids not like the waters of to-day, but milky. And from that rain sprang 'mind-created' or 'wishing' trees (kalpa-vṛkṣha-s), which served the purpose of dwellings. They were arboreal houses. And from them the human beings of that stage, in the first part of the Tretā-yuga, derived all the other simple things they needed. Gradually physical love appeared amongst them; and progeny became physical, with monthly 'flowering' and periodic and repeated gestation.¹ Because of this appearance of grosser desire

कुलिकं ^a कुलिका चैव उत्पद्यते सुमूर्धताम् ।

ततः प्रवृत्ति कल्पेऽस्मिन् मिथुनानां हि संभवः ॥

¹ See Havelock Ellis, *Psychology of Sex*, I, "Sexual Periodicity," and III, "The Sexual Instinct of Savages". Iwan Block, *The Sexual Life of Our Time*, p. 16, says: "At that time, in the human species, as now in the lower animals, the sexual impulse was periodic in its activity." See also

^a गुलिकं गुलिका चैव ? The *Brahma-Purāṇa* and the *Matsya-Purāṇa* give more details about these, in describing various continents (Varṣha-s). The *Viṣṇu-Purāṇa* gives us a slightly fuller account of the siddhi-s referred to here. The *Vāyu-Purāṇa*, Pūrva-bhāga, chs. IV and VIII, mentions other details. *Mbh.*, Shānti-parva, ch. 206 (Kumbhakonam Edn.), has a very brief sketch of the transformations of the human race during the four ages. Many of the other Purāṇas make rapid passing references to these. The current verses and views of Samskr̥t lore, as regards उद्भिज्ज, स्वेदज, etc., (*vide* footnote at p. 38, ch. I, *supra*.) also apply to the successive human races.

in them, the 'wishing' trees died away, and other kinds of trees appeared, in their place, with four straight horizontal (four-square) branches. From these, the race drew such food and apparel as it needed. The food was of the nature of a liquid secretion like honey, stored in pot-like fruit, made without the help of bees, and it was beautiful to see and smell and taste, and greatly nourishing. Then avarice grew amongst them yet more, and egoism, and the sense of mineness'; and

Ibid., p. 36, for connection between periodicity of sex-feeling and of food; and for how, later on, both became continuous, as, today, special kinds of fruits, originally seasonal, are now produced throughout the year by special cultivation. The classical ancient works on Medicine, *Charaka* and *Sushruta*, give valuable information on the cycles of food-assimilation and sexual secretions. The disregard of such cycles is a main cause of the widespread psycho-physical ill-health of the times. "A certain Frenchman has remarked that man is the only animal that eats when he is not hungry, drinks when he is not thirsty, and has sex relations at all times." Adler, *The Science of Living*, p. 259 (pub. 1920). A Purāṇa allegory says that Indra cut off the wings of the then flying mountains with his thunderbolts, so that they fell down and became immoveable, and he also slew the vast dark demon, Vṛtra, with those same thunderbolts, so that he dissolved in rain. The sin Indra incurred thereby, he divided between the lands, the waters, the trees, and the women, giving them compensating boons. The waters become dirty periodically, but nourish life and produce pearls and many other good things. The lands suffer from deserts and sterile tracts here and there, but hollows and diggings are always getting filled up. The plants suffer from diseases and unhealthy sap-discharges, but their branches, if cut off, grow again. Women suffer from monthly illness, but have the choice and (very doubtful) joy of love always: नित्यकामवराः स्त्रियः. Thus pain and gain are always compensating one another. This allegory obviously describes the cooling of the earth, and the settling down of great masses formerly in perpetual commotion, and then the beginning of rains and their consequences. Other allegories similarly describe other vast geological and even astronomical changes.

¹ See Edward Carpenter, *Civilisation, Its Cause and Cure*, p. 102.

the trees which had given them all they needed, dwelling, food and raiment, died out because of that sin; and the pairs of heat and cold, and hunger and thirst, were born amongst the people; and also evil men, demons and monsters, serpents, beasts, birds and ferocious reptiles, and fishes and crawling creatures, some born without envelopes and some through eggs; for all such are the progeny of evil thought and sinful deed. Then to protect themselves from the inclemencies of the changeful weather, the people began to make the first artificial dwellings; and villages, towns and cities, of various sizes, were formed. And they made the first houses in imitation of the shapes of their former arboreal dwellings. And they also began to work for food. But the industry was light. The rain came at their wish and prayer¹; and it collected in hollows, and flowed forth in the low-lying channels, making lakes and rivers. Then a new kind of

¹ Praying for rain, amongst the African people, and other descendants of the third Root-Race, is perhaps a memory of those times. In the fifth, it became more elaborate, connected with superphysical rituals of sacrifice. It must not be forgotten that the dependence of human life upon, and the need for, rain are as great to-day as they were ever before, though the 'civilised' man of the present day may regard Vedic and other 'prayers' for rain as superstitious. The elemental facts of life are far more important than the artificial and superficial ones. Modern civilisation may give itself airs on its steam-power and electricity-power and powder-power and machine-power; but all these are the creations of mind-power, and that is wholly dependent upon bread-power, which, for the civilised man, if not for the ichthyophagi, depends upon the rain, directly or indirectly. As the venerable A. R. Wallace said in one of his last books, *Moral Order and Progress*, written when he was nearly ninety years of age, the earliest discoveries of mankind still continue to be far more vitally useful than his latest ones, *e.g.*, those of agriculture and of fire-making. Man's greatest needs still continue to be supplied by the products of the vegetable kingdom (*vārkṣhī-siddhi*) and of the waters (*ras-ollasā*). And the nomadic, pastoral, agricultural, rural, stages are all to be found to-day, in slightly changed forms, in the most civilised countries also side by side with the industrial and mechanical.

vegetation grew up; trees bearing various kinds of fruit at fixed seasons; and wild cereals of fourteen kinds. They grew up near the habitations as well as in the forests, not requiring human labor to plant and sow and grow, but only to pluck and reap and store. But loves and hates and jealousies and mutual hurting increased yet more among them, and the stronger took possession of the trees and cereals, excluding the weaker; for inequalities of mind and body had appeared with the new way of progenition; and then these sources of laborless food failed also. Then they prayed to Brahmā,¹ in dire distress and He made the earth, the great mother and source of all nourishment, take shape as a cow (that is, milch-animals appeared) and Brahmā milked the cow and taught them how to milk it, and various cereals and plants appeared again. But they would no longer grow and produce fruit of themselves, as before. So Brahmā perfected the hands of the people and taught them the use of the hands, and the ways of industry and agriculture and horticulture, how to grow canes and grasses and cereals of various kinds. And thenceforwards men live by the labor of their hands. And this epoch is called the epoch of hand-power (*haṣṭa-siddhi*), as the preceding ones were those of tree-power (*varṅkṣhi-siddhi*) and water-power or osmosis-power (*rasollasā-siddhi*) and will-power (*icchā-siddhi*). Since that time food has to be earned with toil, and all other supplies have to be won by industry. After teaching them the arts of trade and tillage of the soil, Brahmā established laws and conventions, differentiating the people gradually, more and more, into 'castes' and 'colors,' according to their different capacities and tendencies. And he divided life into different stages, according to the conditions newly come to prevail, of the birth, growth, decay and death of bodies. And for each caste and each stage he assigned appropriate duties.²

¹ For the meaning of Brahmā, as Universal Mind, Cosmic Ideation, Collective Intelligence, etc., see the present writer's *Kṛṣṇa*, pp. 15-17, 173-176.

² तासु सर्वासु नद्यासु नमसः प्रच्युता रसाः ।

पयसः कल्पवृक्षास्ते संभूता गृहसंस्थिताः ॥

Where the *Mārkaṇḍeya Purāṇa* speaks of the Creator, Brahmā, the *Viṣṇu-Bhāgavata* mentions Pṛthu, an incarnation (avatāra) of Viṣṇu. It says that Pṛthu was the first King who was given

सर्वप्रत्युपभोगाश्च तासां तेभ्यः प्रजायत ।
वर्त्तयन्ति स्म तेभ्यस्ता त्रेतायुगमुखे तदा ॥
ततः कालेन वै रागस्तासामाकस्मिकोऽभवत् ।
मासि मास्यार्त्तवोत्पत्त्या गर्भोत्पत्तिः पुनःपुनः ॥
रागोत्पत्त्या ततस्तासां वृक्षास्ते गृहसंस्थिताः ।
प्रणेशुरपरे चासंश्रुतुःशाखा महीरुहाः ॥
दस्त्राणि च प्रसूयन्ते फलेष्वाभरणानि च ।
तेष्वेव जायते तेषां गन्धवर्णरसान्वितम् ॥
अमाक्षिकं महावीर्यं पुटके पुटके मधु ।
तेन ता वर्त्तयन्ति स्म मुखे त्रेतायुगस्य वै ॥
ततः कालांतरेणैव पुनर्लोभान्वितास्तु ताः ।
वृक्षांस्ताः पर्यगृह्णन्त ममत्वाविष्टचेतसः ॥
नेशुस्तेनापचारेण ते हि तासां महीरुहाः ।
ततो द्वन्द्वान्यजायन्त शीतोष्णक्षुण्मुखानि वै ॥
तास्तद्द्वंद्वोपघातार्थं चक्रुः पूर्वं पुराणि तु ।
गृहाकारा यथापूर्वं तेषामासन् महीरुहाः ॥
तथा संस्मृत्य तत्सर्वं चक्रुर्वेदमानि ताः प्रजाः ।
कृत्वा द्वंद्वोपघातं ते वातोपायमर्चितयन् ॥
नष्टेषु मधुना सार्वं कल्पवृक्षेष्वाशेषतः ।
विषादव्याकुलास्ता वै प्रजास्तृष्णाक्षुषार्दिताः ॥
ततः प्रादुर्बभौ तासां सिद्धिस्त्रेतामुखे तदा ।
वार्त्ता स्वसाधिता त्वन्या वृष्टिस्तासां निकामतः ॥

the name of Rājā, and who milked the cow, and levelled the earth, and cultivated it, and drew corn and other foods from it, and also minerals and

तासां वृष्ट्युदकानीह यानि निन्नगतानि वै ।
 वृष्ट्यावस्त्रैरभवन् लोतःखातानि निन्नगाः ॥
 ये पुरस्तादपां स्तोका आपन्नाः पृथिवीतले ।
 ततो भूमेश्च संयोगादोषध्यस्तास्तदाऽभवन् ॥
 अफालकृष्टाश्चानुत्ता ग्राम्यारण्याश्चतुर्दश ।
 ऋतुपुष्पफलाद्यैव वृक्षा गुल्माश्च जङ्गिरे ॥
 प्रादुर्भावस्तु वेतायामाद्योऽयमौषधस्य तु ।
 तेनौषधेन वर्तन्ते प्रजास्त्रेतायुगे मुने ॥
 रागलोभौ समासाय प्रजाश्चाकस्मिकौ तदा ।
 ततस्ताः पर्यगृह्णन्त नदीक्षेत्राणि पर्वतान् ॥
 वृक्षगुल्मौषधीश्चैव मात्सर्याच्च यथाबलम् ।
 तेन दोषेण ता नेशुरोषध्यो मिषतां द्विज ॥
 पिशाचोरगरक्षांसि तथा मत्सरिणो जनाः ।
 पशवः पक्षिणश्चैव नक्का मत्स्याः सरीसृपाः ॥
 अवारका ह्यंजजा वा ते ह्यधर्मप्रसूतयः ।
 पुनस्तासु प्रणष्टासु विभ्रान्तास्ताः पुनः प्रजाः ।
 ब्रह्माणं शरणं जग्मुः क्षुधात्ताः परमेष्ठिनम् ।
 दुग्धेयं गौस्तदा तेन सस्यानि पृथिवीतले ॥
 जङ्गिरे तानि बीजानि ग्राम्यारण्यास्तु ताः पुनः ।
 यदा प्रसृष्टा ओषध्यो न प्ररोहन्ति ताः पुनः ॥
 ततः स तासां वृद्धयर्थं वात्सोपायं चकार ह ।
 ब्रह्मा स्वयंभूर्भगवान् हस्तसिद्धिं च कर्मजाम् ॥

precious stones, and created houses and towns, for the first time, in the history of the race.¹

At the birth of Pṛthu, the angels (gandharvas) sang :

He will be known as the Rājā because he will rejoice the hearts of men by his great deeds. . . The illustrious son of Vena, the Lord of Powers, like a very father to the people, provided them with food when they were hungry and taught them how to milk the cow, and level the surface of the earth, and draw from it the

ततः प्रमृत्यथौषध्यः कृष्टपच्यास्तु जङ्घिरे ।

संसिद्धायां तु वार्त्तायां ततस्तासां स्वयं प्रभुः ॥

मर्यादां स्थापयामास यथान्यायं यथागुणम् ।

वर्णानामाश्रमाणां च धर्मान् धर्मभृतां वर ॥

¹ For further considerations on the subject, see *Kṛṣṇa, a Study in the Theory of Avatāras*. Some modern Western Scientists are beginning to turn their thoughts in this direction. Thus Wallace, in his work referred to in a previous note, *Moral Order and Progress*, avows belief in special "spiritual influxes" in the course of man's evolution which give it a new direction. A sober book like *The Dawn of History* (H. U. L.), pp. 251-'2, recognises the influence of "exceptional men" and the "disproportionate increase of efficiency when, by a happy accident, several great men are active simultaneously". Analogous are the origin of new types or species by sudden mutation, as now recognised by evolutionists; emigration of colonising bands from old to new countries; the shooting off of electrons from one atom-system to another, or from one orbit to another within the same atom-system; and of planets from one solar system to another, or of moons from one planet to another—as indicated, e.g., in the Purāṇa-legend of how Chandra (our Moon), very long ago, eloped with the wife (a moon) of his teacher Bṛhas-pati (Jupiter), had a child, Budha (Mercury), by her, and was ultimately compelled to restore her to Bṛhas-pati after a great "war in heaven" and gigantic astronomical turmoil.

cereals; and he constructed, and taught them to construct, cattle-pens, tents and houses, villages, towns and cities, and market-places and forts and strongholds of various kinds; and also how to work mines and quarry stone. Before the time of Pṛṥhu, these things did not exist and the people dwelt at ease, without fear and danger of any kind, here and there, wherever they pleased.¹

Such is a bird's-eye view of the past history of the race in the words of the Purāṇas.²

¹ रंजयिष्यति यल्लोकमयमात्मविचेष्टितैः ।

अथामुमाहू राजानं मनोरंजनकैः प्रजाः ॥ IV, xvi, 15.

चूर्णयन्स्वधनुष्कोट्या गिरिकूटानि राजराट् ।

भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विशुः ॥

अथास्मिन्भगवान्वैन्यः प्रजानां वृत्तिदः पिता ।

निवासान्कल्पयांश्चक्रे तत्र तत्र यथार्हतः ॥

ग्रामान्पुरः पृत्तनानि दुर्गाणि विविधानि च ।

दोषान्ब्रजान्सशिविरानाकरान्खेठखर्वटान् ॥

प्राक् पृथोरिह नैवैषा पुरग्रामादिकल्पना ।

यथासुखं वसन्तिस्म तत्रतत्राकुतोभयाः ॥ V, xviii, 29 to 32.

² Many particulars will be found in *Viṣṇu-Purāṇa*, I, vi. (Wilson's translation); and from other Purāṇas may be gathered by the student who is prepared to give the necessary time and labor, many details about the third and the fourth Races and even much larger facts, like 'Chains' and 'Systems'. In *The Pedigree of Man*, Mrs. Besant has identified 'Chains' with the various bodies which Brahmā 'casts off' from time to time, apparently in one Day. The *Matsya-Purāṇa* describes eighteen 'days' of Brahmā, seventeen preceding the present. Each Purāṇa is supposed to have a special reference to the minor cycles in the present chain which 'reflect' the great 'days,' respectively. The weirdest and most extravagant and exuberant fancies of the most romantic

As to the future, it is said, briefly, that after the Dark Age (Kali-yuga) is over, the old conditions of the Golden Age (Satya-yuga) will be established again. It is also said that one age only does not

story-writer of to-day seem to be anticipated in the Purāṇas, as having been actual facts at some stage or other of the many races and sub-races and the hundreds of minor civilisations touched upon by them. The gigantic bodies and changeful forms of all the most bizarre and monstrous kinds of the earlier races of Titans; their peculiarity of substance so that nothing could hurt them, not even the electric forces of Indra's thunderbolt as in the case of Namuchi; the gradual diminution of size and solidification of substance of the bodies, till they became perfectly adamant in texture and invulnerable to weapons, so that even the discus of Viṣṇu and the trident of Shiva and the will-force of Ṛṣhis could not blast them, or cut through their stiff necks or pierce their hard hearts, while the results of their t̥a p a s lasted, as in the case of Hiraṇyākṣha and Hiraṇya-Kāshipu and Rāvaṇa and Kumbhakarna; the rapid growth and maturation of the Rākṣhasa-races, as in the case of Ghatotkacha; instantaneous conception, birth, and attainment of full size, as in the case of devas and apsaras; budding off or oozing off in sweat, as in the case of the Maitrā-varuṇas, Vasīṣṭha and Agastya; the inter-marriages of the Devas, the Daityas, the Rākṣhasas and the divine Kings of the Solar and Lunar dynasties, as in the case of the immense family of Kashyapa, of Samvarana with Tapaṭi, of Yayāti with Sharmīṣṭhā and Devayāni, etc.—all these are to be found in the Purāṇas. A great war of aeroplanes is described in the *Maṭsya-Purāṇa* in connexion with the Tripura-war. Another type of civilisation is described for the days of Rāvaṇa, in the *Rāmāyaṇa*—and so on. It is obvious that a work which aims at surveying the whole of this world-system's history from beginning to end, to deal with the 'ten' subjects which Purāṇas deal with, can take account of only the most important events and types. It will have to speak of globes instead of countries, of genera instead of sub-species, of races instead of individuals, of epochs and cycles in place of centuries and years and months. This is what the Purāṇas do. A King seems to mean often a whole Race and Dynasty,

necessarily prevail over all the earth at a time ; but that while one age is regnant in one part and amongst one people, another may be holding sway in another part and over another people—like the older and the younger generation existing side by side, or like many brothers living on together, with many years' differences between them, or like a virtuous family and a vicious family living in adjoining houses. Putting these statements together we may infer that what is meant by the return of the Golden Age is, that humanity, as

and an episode, what extended over a whole civilisation occupying perhaps thousands of years. In this way only may the Purāṇas be interpreted usefully.

To theosophists, all this will be mere repetition of what is described, in much ampler detail and more lucidly and connectedly and intelligibly, in *The Secret Doctrine* and *The Pedigree of Man*. To others it may have the interest of novelty. To the theosophist also, it may be a satisfaction to find that the Purāṇas give the outlines of the history almost in the same words as are used in *The Secret Doctrine* ; and *vice versa*, to many Hīndūs who may not have had the opportunity of looking into the Purāṇas, it may be a welcome confirmation of theosophical doctrines. It is partly for this reason that these lengthy extracts have been given. It should be noted that the available printed text is more or less corrupt, as stated by the editors and publishers themselves of the Bombay edition of the *Mārkaṇḍeya Purāṇa* ; and verses and chapters have become disarranged and thrown out of their original and proper order, while other parts have been wholly lost or "withdrawn from public gaze by the custodians of the sacred knowledge". In making the extracts and the translation, I have therefore had to make some very slight change in the order of the verses, in two or three places, to obtain a connected sense out of them, in accordance with *The Secret Doctrine*.

a whole, will tire of its present mood of intense separative egoism, sex-difference, individualistic property-grabbing; of the involved loves and hates and vehement excitements of the passions; of the endless clash of opinion against opinion and pride against pride; of the desperate struggle for existence, not only for the necessities of life, but for honor, power and prestige, luxuries, and amusements; and that, so tiring of it all, the human racial soul will gradually withdraw to a higher level, to the bi-sexual and then the sexless conditions, to comparative freedom from the grosser passions, and to the more peaceful joys of spiritual love, sympathy, and (higher communistic, solidaristic) co-operation which those conditions mean, before merging into comparatively complete liberation (*viḍeḥa-mokṣha*) with the closing of Brahmā's, *i.e.*, our Round-Manu's, day of wakefulness and work.

In the setting of these transformations of the human race, have arisen the Laws of Manu which we have to deal with. But, before taking them up, it may not be out of place to make a few comments on these brief historical outlines, as they have to be referred to over and over again, in understanding the reasons for those laws.

In the first place it may be noted that there is nothing inherently improbable in such a course of transformations. The law of analogy is coming to be recognised more and more as all-pervading, even

by modern science, which begins to see that atoms are as solar systems, and that the life of a single-celled animal is typical of all life. The law of recapitulation, *viz.*, that every individual recapitulates in its growth the types of all preceding kingdoms and races, is definitely enunciated by evolutionist science; and this law is based on, is indeed but another form of, the law of analogy. If there be any truth in these laws, then, since we may distinguish these stages and transformations in the life of a single human being, we may well infer that the life of the whole race will be found to correspond. The infant shows the stage of sexlessness; the adolescent, the traces of both; the grown-up, of difference; the aging, again a gradual effacement of difference; and the aged, a complete effacement. Of course, at present, these stages are marked more psychologically than physiologically. But the analogy is sufficient for our purpose of establishing a *prima facie* likelihood.

Secondly, the need to refer to sex-difference so prominently, is due to the fact that, as indicated in the extracts, all other features and differentiations, psychological and physiological, and forms of social organisation and other appurtenances, depend largely upon this; and changes in those run parallel with changes in this. The purpose of all this evolution and involution may be described, in one way, as being, first, the growth of egoism, and, then, the transcendence of it. But (next after the

hunger-feeling) the most concrete embodiment of this idea is the accentuation, and then the blurring, of the sex-feeling.¹ On these again, depend the nascence and the subsidence of all the other passions; and on them, in turn, all the other endless complications of life. Hence the prominence given to it.

¹ See, *f.i.*, Maratt, *Anthropology* (H. U. L.), p. 159; and *The Science of the Emotions*, ch. III (B) "On the Nature of Desire". The chief and most complicated "complex," in the terminology of the psycho-analysts of to-day, *hr̥ḍaya-gran̥thi* and *kāma-jaṭā*, in that of the *Upaniṣads* and the *Bhāgavata*, is the sex-complex, undoubtedly, at the present stage of different-sexed humanity.

मिथ्ये हृदयग्रन्थिः छिद्यते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ *Mundaka*.

पुंसः स्त्रिया मिथुनीभावमेनं तयोर्मिथो हृदयग्रन्थिमाहुः ।

Bhāgavata, IV, v, 8.

यदि न समुद्धरन्ति मुनयो हृदि कामजटाः दुरधिगमोऽसतां हृदि

गतोऽस्मृतकंठमणिः ॥ *Ibid.*, X, lxxxvii, 39.

But the ego-(food) complex and the property-complex must not be lost sight of. They are comparatively simpler because there is less secretiveness about them. Less; not absence of. All three, being prominent consequences of individualist selfishness, and therefore exposed to danger from competitive adversaries, are accompanied by fear and secretiveness—some more, some less—as well as by ambivalent exhibitiveness. Insanity may be said to be, invariably, an uninhabitable *excess* of any one of the 'ignoble' emotions, due to a corresponding *deficiency* of the contrasting 'noble' emotion, or *vice versa*. All emotions, mainly six ignoble and six noble, are directly or indirectly connected with the two triplets of psychical and physical *eshāṇās*, ambitions-appetites. Complexes as well kinds of insanity may, accordingly, be divided and subdivided under the main ambition-appetites and the good-and-bad

In the third place, it will appear to many that, in the extracts, cause and effect have been reversed. It is stated that physical degenerations and changes take place in their natural environments because of psychical degenerations and changes in the men; while a thinker of to-day would deem it safer to say that the psychical changes took place because of the physical changes. Because men are greedy and quarrelsome, therefore the rains fail, and the crops do not grow and famine stalks in the land—is a startling way of putting things to the modern thinker. To him it appears more reasonable to say that because the harvest has failed and there is a shortage of food, therefore there are more thefts and burglaries, and men perforce show greed and selfishness, and endeavor to snatch the crumbs away from the hands of their fellow-men.

emotions. Within limits, "complexes" enrich the life, by "long-circuiting" of the processes of consciousness, as ganglia do the nervous system; or art-curios, articles of *virtu*, pictures, etc., a dwelling; in excess, they hinder, load, obstruct free movement, produce in-sanity. Thus, excess of *loka-ishāṇā* (ego-complex, ambition for name and fame) and *maḍa* (pride) would cause megalomania; of *ḍāra-ishāṇā* and *kāma*, erotomania; of *kroḍha* (anger) at defeat of any *eshaṇā*, homicidal mania; of *moḥa* (perplexity, because of fear for others, i.e., excess of compassion, or for oneself, i.e., fear proper), may cause theo-mania or persecution-mania; of *lobha*, klepto-mania. And so on. Manu's Scheme helps to prevent excess of *eshaṇā*-s and formation of such monstrosities as the edipus-complex and the electra-complex, and neuroses and manias generally, and makes Society sane, by provision for balancing everywhere. *Excess is Insanity; Balance is Sanity.*

The final truth, and in the most comprehensive sense, is, of course, the truth of the interdependence of spirit and matter, consciousness and vehicle; the truth of psycho-physical parallelism, that changes of one series of phenomena go side by side with changes in the other series; and taking the total of time, it is impossible to say which precede as cause and which succeed as effect. And the words of the *Viṣṇu Purāṇa* approximate to this view more closely, where it describes the same stages of primeval human history. It says that Viṣṇu, on the one hand, hardened the hearts of men, and, on the other, simultaneously produced the changes in the natural surroundings, which made it possible for humanity to taste in full the experiences connected with the spirit of Egoism, so that it might return to Universalism, and submission to the Will of the Good and the All-Merciful with a fuller heart and mind. But if we mark off definitely a number of events making up a cycle, then it becomes possible to say whether a psychical event stands at the beginning, or a physical event, each alternately succeeding event being, in the former case psychical, in the latter physical. Thus, a thought leads to an action; that gives rise to another thought; that leads to another action and so on. Or, an action gives rise to a thought; that leads to a new action; that gives rise to another thought, and so on. It is thus a matter of temperament and of selection for the purpose in

hand, whether we shall begin the cycle which we wish to mark out for study, with a psychical event or a physical event. The ancients have clearly enunciated the assured truth of this interdependence and rotation, for metaphysical purposes. But for the empirical or practical purposes of guiding the life of a world-system, or of a minute individual therein, they begin with consciousness. From this standpoint, the material arrangements and conditions of any particular world-system, or planet, or department of it, are the product of the will and the consciousness of its Ruler; even as a house, a garden, a school-room for the education of his children, with all its furniture and appliances, is the creation of its proprietor's will and consciousness. In the case of a world, at least one purpose of the Brahmā-Logos in creating its conditions is to make them subserve the evolution of the embodied selves with whom He is dealing. And once we recognise that the arrangements of the physical world are the product of superphysical forces, we may well go on to say that the gifts of the gods flow forth more readily when the men are virtuous and loving to each other and to the gods. In order that milk may flow forth in abundance from the mother's breast, there must be a surge of mother-love in her and of tender compassion for the helpless baby. And this will be when the baby turns to her. How shall it flow when the children quarrel among themselves and insult her, or are

grown-up and self-reliant, and do not care for her any more? Even so is it with the human race and its great mother, the Earth. When human beings multiply too much in sin, the Earth becomes barren by counterpoise, to maintain the balance of nature. The corruption of the emotional and the astral atmosphere by the masses of vicious thought and feeling superphysically, reacts on the physical atmosphere, and on the clouds and the rains, and therefore famines, plagues, and epidemics of different sorts occur.¹

¹ See the story of Karkatī, the cholera-microbe, in the present writer's *Mystic Experiences*, and of Duhsaha-yakṣhmā, the consumption-bacillus, in the *Mārkaṇḍeya-Purāṇa*. "The Fuegians believe in a great black man . . . wandering about the woods and mountains . . . who influences the weather according to men's conduct." Spencer, *Principles of Sociology*, I, 392. For a supplementary explanation, see *Manu*, viii, 22, the implication of which is that when the many are reduced to serfdom by the few, and the tenure of the soil by its tillers is at the scant mercy of others, and the cultivators of the earth see the produce of their labor snatched away, season after season, by tyrant masters, then they naturally have no heart left to put into their work, and neglect the preparation and manuring of the soil, which becomes impoverished in other ways also, by the improvident greed of the masters. Extremes meet. What primitive instinct recognises by intuition, advanced science works up to, at last, after prolonged courses of intellection and reasoning. That psychic-biotic and chemical-physical forces and s̥thūla and sūkṣhma (dense and subtle, physical and astro-mental) matters interact, that violent evil emotions produce poisonous toxins in the living body, and elevating and noble emotions produce health-enhancing secretions, is being recognised by medical physiology. And one theory of the origin of epidemics is that disease-germs are sometimes carried up into the skies by whirlwinds and water-spouts, and then come

From the matter-of-fact standpoint of modern politics and economics also, if it is true that a shortage of supply increases the intensity of competition in the demand, it is also true that if the producers are weaker than the non-producers, and the latter deprive the former unjustly, by force and cunning, of the produce of their labor, leaving them not even a living minimum, then they will surely cease to labor and produce, and will swell the

down with the rain, in the ill-fated tracts. Similar views are mentioned in *Charaka*, in the chapter on "Jana-pada-uddhvansa". Those who have realised that mind and matter are co-efficients, and interdependent, that every mood of mind goes with a mode of matter, and *vice versa*, that there are kingdoms above as well as below and side by side with man, and superphysical as well as physical, that because of the all-pervasiveness of the Universal Life-Principle, the Self, there is a vast incessant 'symbiosis' and co-operation between all these kingdoms, but more prominently to us between some, and less so between others; they will find it not necessary to altogether brush aside the doctrine that a kingdom of *devas* (gods, *eloḥim*, *farishṭā-s*, *malāyak*, angels) goes side by side with the human kingdom, that the two are inter-related for reciprocal help or hindering (*Gītā*, iii, 9-15), that as there are fourteen Manus, progenitors of 'men,' so there are fourteen corresponding Indras, kings of the '*devas*,' and that as races of men succeed one another, so also do those of the *devas*, on parallel and inseparable lines, *devas* and men both being more or less individualised forces of Nature, as indeed are all the other kingdoms also, in different ways. Modern science is trying to discover the secret of producing rain artificially; who knows but that the old sacrificial *yajña-rites* had some efficacy in this respect, and, combining thought-force, prayer-force, will-force, with physico-chemical forces released by the chanting of *manṭra-s* and by the offering of various substances into the fire, were able to set working the appropriate angelic nature-forces? But the *science* of the ritual has obviously been lost for long by the professing custodians.

ranks of the non-producers of various sorts, till gradually the whole land will reel back into the beast, as has been illustrated repeatedly even in the recent history of the nations.¹ It is also admitted conversely that the quality and quantity of the work of the cheerful and contented workman are better than those of the morose, the sullen, the discontented. And, finally, it is recognised that it is not the natural needs, but the artificial greeds, of highly intelligent speculators, with their trusts and their corners and their endless devices for tempting or forcing others to their ruin, that make the struggle for existence so very much more painful than it would otherwise be. Indeed, it is becoming undisputed that the present system of competition in the over-production and over-acquisition of luxuries is the cause of an enormous waste of all kinds, and of the lack of necessities to large masses of people. Thus even matter-of-fact economics ultimately base on character and sentiments, and do not altogether contradict and disprove the old books.

Fourthly, as to the other details about the extraordinary powers, if we look around us to-day, we

¹ Compare the conditions of the Greeks and their helots, the Romans and their provinces, the English Saxons after the Norman conquest, the German peasants before the outbreak of the Peasant's War in A.D. 1522, and the agricultural populations of France before the French Revolution, of Czarist Russia, of contemporary "British" India and "Indian" India (*i.e.*, the Indian States), and of Bolshevik Russia during the earlier experiments of the new regime.

find facts which answer very nearly to the descriptions. The vegetable kingdom and the lower forms of the animal kingdom live by what may be called the osmosis-power (*ras-ollasā-siḍḍhi*). They absorb nourishment from the surrounding elements without any deliberate effort. The large majority of animals, and men also, live even at the present day by what may well be said to be nothing else than the tree-power (*vārkaśhi-siḍḍhi*); a considerable part of the human population of the earth still derives all its requirements, food and clothes and utensils and house-materials, wholly from various kinds of plants; to say nothing of the fact that the most important part of human nourishment is air-breathing, which is but a form of *ras-ollasā*. All the varieties of sex-conditions and methods of propagation too, are to be observed in the vegetable and animal kingdoms to-day. It has only to be remembered that the human beings of those first Races were very different in bodily constitution from those of to-day, though the embodied selves were the same—as is shown, for instance, by the statement, in the *Itihāsas* and *Purāṇas*, that *Jaya* and *Vijaya* incarnated as *Hiranyakṣha* and *Hiraṇya-Kaśhipu* in the *Daitya* race, then again as *Rāvaṇa* and *Kumbha-karṇa* in the *Rākshasa* race, and finally as *Shishu-pāla* and *Daṇṭa-vakṭra* in the *Āryan*. And because their bodily constitution was so different, therefore, when the *Purāṇas* speak of their food and drink and

clothing and dwellings as coming from the trees and the waters, they do not mean that richly cooked viands, elaborately prepared liquors, silks, satins, woollens, brocades, and palaces of brick, stone, jewelled marble, steel, stained glass, and silver and gold, all came out direct from the waters and the trees, but just the means of nourishment and of covering up their bodies and escaping from the rigors of the changing climate.

A fifth point which might be dwelt upon, is that some of the Paurāṇika statements confirm the theosophical view that, in the present Round or Manvanṭara, the lower kingdoms have descended out of the human, though in the previous Rounds the human was gradually developed out of the former.

In the other Purāṇas, these ideas seem to be indicated by such stories as that of the primal creations by Rudra-Sṭhāṇu, under the command of Brahmā, which creations (monads) were exact copies of their Creator, and would not multiply in turn; and again that of the Mohinī-avaṭāra of Viṣṇu, during the period of which the germs of life that emanated from Shiva became the minerals. The significance of such stories seems to be that what are known as the elemental kingdoms in theosophical literature, are, so to say, matured and live their life *within* the body of the Creator, just as the seeds of a plant have a slightly separate life, and attain maturity, *within* the body of the

parent-plant; and that when they appear first of all on the physical plane, they appear as the mineral kingdom. The *Viṣṇu-Bhāgavata* indicates that these stories belong to previous *manvantaras*, or Rounds. On the other hand, in the present or *Vaivasvata* Round, the animal kingdom is described as born from the different wives of the *Rṣhi* Kashyapa (which is also a name for the Sun),¹ the eldest of whom is *Adiṭi* (which is also a name for the Earth), and all of whom are the daughters of *Dakṣha*, who has taken a new and human birth as a descendant of *Vaivasvata* Manu.

On the question of fact, obviously the layman, the non-expert in physical and superphysical science, is not competent to pass any opinion. He must take his facts from modern science and ancient scripture. But reconciliation between the two does not seem to be impossible, and may be attempted, even by the non-expert, on grounds of reason.

On the one hand, we have the view of the fixity of species, as indicated, for instance, in Manu's verse:

As the Creator fixed primally, such is the nature of each creature throughout the period of manifestation, and appears in that creature of itself, be it murderous or be it compassionate, gentle or harsh, virtuous or vicious, truthful or deceptive.²

¹ पश्यकः कश्यपो भवति, पश्यकः सूर्यः । *Nirukta*.

² हिंसाहिंसे मृदुकूरे धर्माधर्मावृत्तानृते ।

यद्यस्य सोऽदधात् सर्गे तत्तस्य स्वयमाविशेत् ॥ i, 29.

Modern cytologists also seem to support this view, which is also the view of the Bible and of pre-evolutionist science, when they say that the number of chromosomes is fixed for each species.¹

On the other hand, there is the view of evolution, of the origin of species, proclaimed by modern science and also indicated amply in ancient literature, and most emphatically in respect of the gradual progress of the embodied self through the lower to the higher stages, till it arrives at the human stage, when liberation becomes possible.

How to reconcile these views ?

And another question is, whether there has been a special exception, in the present Round, and a reversal of the normal process, so that lower forms have descended out of higher.

Some slight treatment of these views is relevant here, because of its bearing on the caste-question, as will be pointed out later.

The reconciliation of all these views seems to lie in the fact, now recognised by some of the most prominent evolutionists, that what they call the primal germ-plasm, the ancestral germinal cell, the infinitesimal biophore, the living atom, in short, has in it already the whole of the infinite, possibilities of spontaneous variations and natural selections of forms, *i.e.*, definite species ; but that the

¹ "The chromosomes always appear in the same number in the same species at every division of the nucleus"; *Ency. Britannica*, 13th Edn., Vol. 29, art. Cytology.

unfolding of these possibilities of forms is successive, *i.e.*, by evolution, and that sudden mutations of type or species also take place under the stress of special 'spiritual' influxes which supersede the routine course, and stimulate into activity special ids or constituents of the biophore which would otherwise have remained dormant, and throw into latency others which would otherwise have become active.¹ This is in exact accord with the ancient view that the infinite is contained in the infinitesimal, that every atom contains everything, and that the inner consciousness creates the outer form.²

The consciousness of Brahmā—taking the name as representative of any ruling consciousness of the

¹ See foot-note at pp. 105-6, *supra*. And compare the *Yoga-sūtra*, जात्यंतरपरिणामः प्रकृत्यापूरात् । iv, 2. "In-floodings, sudden influxes, developments, of special elements, features, lying latent in the total character, under the stress of special stimulation, may bring about a complete change of form, a birth into a very different type." The *Enc. Brit.*, 14th edn., Art. "Evolution," p. 922, says: "Since the chromosomes of existing organisms differ much in shape, size, and number, it is clear that there has been variation in these characters in the course of evolution. . . . In a complete theory the first origin and diversity of these factors (genes) must still be accounted for. It must be supposed that new factors have been added and possibly old ones have dropped out, that new material has entered the stream of germ-plasm, into the cycle of metabolism, and become incorporated as self-propagating ingredients joining in harmonious co-operation with previously formed factors. Presumably this building process is still going on."

² अणोरणीयान् महतो महीयान् ; सर्वं सर्वत्र सर्वदा ; सर्वं सर्वात्मिकं विद्धि ।

जात्यंतरपरिणामः प्रकृत्यापूरात् । and so on.

requisite grade and power—makes limitations of time and space, and decides for each particular germ-cell of life what particular form it shall develop and manifest, for what period of time, and in what region of His system—somewhat as a human being makes pots and pans out of homogeneous clay and decides how long the clay shall stay in the form of any one pot or pan, and then be broken up and fashioned into another. It is fairly obvious that each expression of countenance, each gesture, each attitude of body of any living creature, embodies a mood of his consciousness. And if photographs were taken of each such expression and gesture, and could be animated each by a separate piece of vitality, then the one creature would become and remain so many different creatures, till the photographs faded away. Somewhat thus, each living creature may be regarded as a mood of Brahmā's consciousness. The Purāṇas say so: *e.g.*, Brahmā was wroth on a certain occasion, and His hair slid off as ever-angry serpents. On another, He shed tears of sorrow and vexation, and these became the germs of dire diseases. His smiles of joy became the gods and gladsome fairies. His restlessness and moods of activity became the human kingdom.¹

¹ यतोऽस्य दीव्यतो जाताः तेन देवाः प्रकीर्तिताः ।

हीना यच्छिरसो व्याला हीनत्वादह्यः स्मृताः ॥

Vāyu-Purāṇa, Pt. I, ch. 9.

That poisonous toxins and disease-germs are produced by painful cerebral functionings is recognised by modern pathology. And researches in psychical science show that thoughts vitalised by surges of emotion take forms in subtler matter, and that, if the emotion is sufficiently powerful, they may become more densely material and even visible to others. What wonder then that Brahmā's moods should take living shape! Further, as every consciousness, high or low, is governed by the eternal law of rhythmic swing, so these moods and manifestations of Brahmā's mind would also follow a definite course; they would proceed gradually from the sense of unity and love to separateness and struggle; and then back again. These two expressions cover all varieties of manifestation. But—and this is the point of the reconciliation—we may trace our cycle from any point we please. Also, there are other cycles running at the same time, but at different stages, from different stand-points, and on other, but connected, planes. We may trace our cycle from unity to separateness and back again; or we can trace it from separateness

The *Bhāgavata*, III. xx, describes ten creations, as that Brahmā put on and cast off body after body, which were taken possession of and occupied, successively, by the *rākshasas*, *yakshas*, *devas*, *ṛṣhis*, men, etc. From another standpoint, this "myth" would typify the case of institutions created by the original founders for one purpose, and subsequently captured by schemers and utilised by them for very different purposes.

to unity and back again. We may count the complete day from sunrise to sunrise, or from sunset to sunset, or from midnight to midnight, or, finally, from midday to midday. And while it is midday in one place, it is midnight, and morning, and evening, in others. In one sense, the infant progresses into the man, and the man decays into the corpse. This is true from the standpoint of the body. But from the standpoint of the Spirit, it would perhaps be truer to say that the innocent child degenerates into the selfish and worldly-minded man, and the man of the world refines again into the gentle and peaceful sage.

If we take only the period of active manifestation, the day of Brahmā, as a complete circle, then its first half makes the Path of Pursuit, and its second, the Path of Renunciation. But if we take one day and one night as making a complete cycle, then from the middle-point of mergence to the middle-point of emergence or manifestation will be the Path of Pursuit; and from the middle-point of manifestation to the middle-point of mergence again will be the Path of Renunciation. After the deepest slumber at midnight, there will be a nascent tendency towards the dawn and waking, even during mergence. And after the climax of activity at the middle of the day, there will supervene a growing inclination to rest, though half the day is yet to run. In this way all kinds of cycles and sub-cycles may be formed.

And it may well be, that in coming up along the previous Rounds, the embodied selves gradually unfolded and then rolled up and put back into abeyance, but still within themselves, the grosser and more evil tendencies that make for dullness and hate and struggle, till they arrived at the human stage; and then, in a time of reaction and recrudescence of selfishness, corresponding to bodily decay and disease in the individual, they have let loose these germs, and thus provided the material sheathing of animal forms through which new and younger embodied selves will gradually develop and progress in the endless course of cycles—and develop and progress with the help of the present human selves, giving to these the opportunity of expiation and repayment of debt by becoming office-bearers and making spiritual progress as a race, corresponding to the spiritual old age of an individual. In this way is kept up the endless stream of generations of selves and of forms, and the unceasing rotation of the Wheel of Life along the spokes and tyre of which they evolve and involve.

As Manu says :

Countless are the forms which issue forth from His body, and provide vehicles of active manifestation for individualised selves, high and low, old and young, and these forms are, in turn, kept moving by these selves.¹

¹ असंख्या मूर्त्यस्तस्य निष्पतन्ति शरीरतः ।

उच्चावचानि भूतानि सततं चेष्टयन्ति याः ॥ xii, 15.

And an *Upaniṣad* says :

In that vast whirling wheel of Brahma, which contains and nourishes all, the *hamsa*-s, the individualised selves, rotate and wander ceaselessly, so long as they fancy and keep themselves apart from the Mover at the centre of the wheel. But so soon as they realise that they are one with It, so soon do they attain to their inherent motionless, changeless, steadfast, restful, central immortality.¹

Thus far the history of the human race as given in the *Purāṇas*, and such arguments in favor of its correctness as may be drawn from familiar experience and analogy.

From these outlines of the racial history, it is clear that for the first two stages no such laws were required as are to be found in the current Institutes (*Smṛtis*). The objects of the two halves of life were realised by these races instinctively or deliberately in a very simple fashion, without the use of any elaborate regulations. Equality, fraternity, and liberty, in their crude physical sense, were not merely possible as ideals then, but were actual, and indeed inevitable, among people who split off into equal halves, one from another, like *amœbæ*; budded off from the full-grown, like

¹ सर्वाजीवि सर्वसंस्थे बृहन्ते यस्मिन् हंसो भ्राम्यते ब्रह्मचके ।

पृथगात्मानं प्रेरितारं च मत्वा जुष्टतस्तेनामृतत्वमेति ॥

Shvetāśhvataṛa, i, 6.

Compare the description in *Tantra* works, of the *sahasra-āra chakra*, 'the (astral) wheel of a thousand spokes,' at the *brahma-randhra*, the crown of the head. (See also C. W. Leadbeater, *The Chakras*.)

hydræ; or who, dying out of one body, immediately put forth and flung their vitality into another, like bulbous plants, as indicated in the Rakṣa-bija stories of the Purāṇas.

But, towards the middle and end of the third stage, when the method of propagation became different, and therefore distinctions arose of older and younger and equal; when physical fraternity was superseded by an unignorable paternity and maternity and filiiety; physical equality, by the obtrusive difference between the tiny infant and the full-grown man; and physical liberty by a patent helplessness on the one hand, and, on the other, an inner soul-compulsion to supply not only one's own but the helpless dependents' needs; when loves and hates supervened, and egoistic misappropriations by one of what was intended for many, defeated the primal, simple, and instinctive socialism and commonwealth—a commonwealth like that of the non-ferocious birds and animals to-day;¹ then equality, fraternity, and liberty

¹ "Hobbes (thought): Man being essentially selfish, the state of nature was one of war. . . Locke . . . conceived (it) . . . to be one of equality and freedom . . . Rousseau . . . conceived (it) as a condition of ideal happiness, only abandoned because growing population and advancing civilisation brought evils." Gettell, *Introduction to Political Science*, pp. 83-85 (pub. 1922). The Purāṇas and Itihāsas support Rousseau's view, as will be seen from the quotations, in the text, above, from the *Mārkaṇḍeya Purāṇa*. The *Vāyu Purāṇa*, Part I, ch. viii, and *Mbh.*, Shānti-parva, ch. 65, deal with the subject of the origin of the state and of

transferred themselves from the physical to the superphysical planes; and equality became equality of right to maintenance of body and education of mind, according to need and capacity; fraternity became brotherhood of soul; and liberty the inner self-ordered liberty of Spirit which is ever indefeasible everywhere; and then laws and conventions and divisions of labor became necessary, and "divine kings" were appointed to govern men.

Vasiṣṭha says to Rāma: In the shoreless immensity of Brahma, by the Force of Its eternal universal Nature, our particular Creator, Brahmā, arose, of Himself, as a vast Centre of Vibration, even as a wave arises amongst countless other waves on the surface of the ocean. When, in this creation of His, the Golden Age came to an end—the age when infant humanity simply moved and acted, always, and as bidden by the elders of the race, and so grew towards maturity—then, because the growing egoism struggled with the old innocent obedience, humanity suffered confusion, as does the child passing into youth. Then Brahmā, surveying the whole plan and history of his creation, past, present, and future, created me, and stored all possible kinds of knowledge in my mind, and sent me down to earth to replace the ignorance and error of the childlike race with education and truthful science. And as I was sent, so were other sages also, Nārada and others, all under

the king, specially. The warring 'state of nature' is called mātsya-nyāya, "the law of the fish," devouring one another; the idyllic and arcadian, kāpoṭa-nyāya, "the law of the pigeons," billing, cooing, loving, and flocking, or hāriṇa-nyāya, "the law of the deer," peacefully feeding, multiplying, and herding. God gave the king; war begat the king; people appointed the king; social life evolved the king; all such views are reconciled in the *Mahā-bhārata* in a single story.

the leadership of Sanat-Kumāra.¹ These Sages then established kings in various regions of the earth, to guide the perplexed people, and formulated many laws and sciences, for mutual help and sacrifice amongst the human and the *deva* kingdoms. They framed these laws and sciences out of their memory, in order to help on the accomplishment of the three objects of the life of matter: Duty, Profit, and Pleasure. But with the further lapse of time, when the wish for food became diurnal, and agricultural labor to earn it necessary, then feuds and rivalries and disturbances of emotion in men, and oppositions of heat and cold and wind and weather in

¹ Sanat-Kumāra, as Skanda, is referred to in the *Chhāṇḍogya Upaniṣat* (vii, 26) as the Final Initiator who imparts the *Tāraka*-mantra, the secret which enables the *jīva* to 'cross over,' from darkness to Light, from the unreal to the Real, from death to Immortality, from doubt to Certainty, from fear to 'Safety'; he is thus a representative of Shiva, the final 'Saviour'. As Skanda or Guha he is the 'son' of Shiva; and passes through the 'wombs' of a number of great beings, Pārvaṭi, Agni, Gaṅgā, and six Kṛttikās. Perhaps this means that he is a highly advanced *jīva* who has lived on many globes and gathered vast experience of all their cycles. Sāmba, the son of Kṛṣṇa, is said to be an incarnation of his, or over-shadowed by him. *The Secret Doctrine* speaks of him as the Great Initiator, or the Great Being, the leader of the band of the four Kumāras, forms of Shiva, who sacrificed themselves for the sake of Earth's humanity, and came over from Venus in her last Round, after the end of our Kṛtā-yuga, and about the middle of Tretā, the time of the third Root-Race, about eighteen million years ago, and whose bodies are created by *kriyā-shakti*, by many Lords of Wisdom.

There is a grand description of the birth and 'anointing' of Skanda, his endowment with marvellous powers by the gods, and of his slaying of the titan (also named) Tāraka, in *Mbh.*, Shalya-parva, chs. 45-47. The word *tāraka* also means the AUM, wherein are locked up the highest "saving" grace and sacred knowledge and occult power. (See *The Prāṇa-Vāda*.) For designations of the Spiritual Hierarchy in terms of various religions, see the present writer's *Kṛṣṇa*, p. 218.

nature, arose concurrently, and kings became unable to guide and govern their peoples without wars and struggles with enemies outside their dominions, and without the infliction of punishments inside. And, therefore, both rulers and ruled suffered great depression. Then, in order to enhearten them again, and carry on the Creator's plan of evolution to its fulfilment, we expounded, to the kings and rulers, the wide-ranging views of the true knowledge (explaining the scheme of life, and the necessity of the apparently evil stages, and the laws wherewith to regulate those stages and achieve life's ends through them). Because this Science of Life, this Science of the Self (Aḍhyāṭma-vidyā) was first expounded to the kings, therefore it came to be known as the Royal Science and the Royal Secret. From the kings it filtered out to the prajā, the "progeny," the people. Knowing it, and knowing it alone, may men, be they 'princes' or be they 'people,' attain to peace of mind and do their duties well.'

¹ परमे ब्रह्मणि ब्रह्मा स्वभाववशातः स्वयम् ।

जातः स्पंदमयो नित्यमूर्धिरंबुनिधावित्र ॥

दृष्ट्वैवमातुरं सर्गं सर्गस्य सकलां गतिम् ।

भूतभव्यभविष्यत्स्थां ददर्श परमेश्वरः ॥

स क्रियाक्रमकालस्य कृतादेः क्षय आगते ।

मोहमालोच्य लोकानां कारुण्यसगमत् प्रभुः ॥

ततो मामीश्वरः स्रष्ट्वा ज्ञानेनायोज्य चासकृत् ।

विससर्ज महीपीठं लोकस्याज्ञानशांतये ॥

यथाहं प्रहितस्तेन तथान्ये च महर्षयः ।

सनत्कुमारप्रमुखा नारदाद्याश्च भूरिशः ॥

क्रियाक्रमेण पुण्येन तथा ज्ञानक्रमेण च ।

मनोमोहामयोन्नद्धमुद्धर्तुं लोकमीरिताः ॥

महर्षिभिस्ततस्तैस्तैः क्षीणे कृतयुगे पुरा ।

क्रमात्क्रियाक्रमे शुद्धे पृथिव्यां तनुतां गते ॥

Manu has a verse which has a similar significance for the theosophical reader. Svāyambhuva, the first Manu, is approached by the Ṛṣhis for instruction. After speaking a few verses to them, he says :

All this Science of human duties, the Ṛṣhi Bhṛgu will explain to you in full. He learnt it from me in its entirety.¹

क्रियाक्रमविधानार्थं मर्यादानियमाय च ।
 पृथग्देशविभागेन भूपालाः परिकल्पिताः ॥
 बहूनि स्मृतिशास्त्राणि यज्ञशास्त्राणि चावनौ ।
 धर्मकामार्थसिद्ध्यर्थं कल्पितान्युचितान्यथ ॥
 कालचक्रे बह्व्यस्मिस्ततो विगलितक्रमे ।
 प्रत्यहं भोजनपरे जने शाल्यर्जनोन्मुखे ॥
 द्वंद्वानि संप्रवृत्तानि विषयार्थं महीभुजाम् ।
 दंज्यतां संप्रयातानि भूतानि भुवि भूरिशः ॥
 ततो युद्धं विना भूपाः महीं पालयितुं क्षमाः ।
 न समर्थास्तदा याताः प्रजाभिः सह दीनताम् ॥
 तेषां दैन्यापनोदार्थं सम्यग्दृष्टिक्रमाय च ।
 ततोऽस्मदादिभिः प्रोक्ता महत्यो ज्ञानदृष्टयः ॥
 अध्यात्मविद्या तेनेयं पूर्वं राजसु वर्णिता ।
 तदनु प्रसृता लोके राजविद्येत्युदाहृता ॥
 राजविद्या राजगुह्यमध्यात्मज्ञानमुत्तमम् ।
 ज्ञात्वा राघव राजानः परां निर्दुःखतां गताः ॥

Yoga Vāsishtha, II, xi, 3-18.

¹ एतद्वोऽयम् भृगुः शास्त्रं श्रावयिष्यत्यशेषतः ।

एतद्वि सत्तोऽधिजगे सर्वमेषोऽखिलं मुनिः ॥ *Manu*, i, 59.

And thereafter it is Bhṛgu who recites the *Institutes of Manu* to the listeners.

Bhṛgu, according to the Purāṇas, is the ancestor of Venus, Shukra, and we are told, in *The Secret Doctrine*, that from the planet Venus, now in its last or seventh Round, perfected Beings came over to the earth at about the middle of our third Race, (as a special 'spiritual influx') to guide this humanity. Apparently, highly advanced as well as younger embodied selves have come in from other planets also, to colonise the earth and to help in ruling the colonies, as is indicated by the stories of the Solar and Lunar kings and their births and marriages, and of the various classes of ancestors (Pitṛs), who are the sons of various Sages (Rṣhis) connected with various planets, and make up the bulk of our population.¹

But the work of principal Guides and Teachers was taken up by the beings from Venus. And the laws given by Bhṛgu, a portion of which seems to be embodied in the current recensions of *Manu-Smṛiti*, are, then, the laws which appertain to the

¹ ऋषिभ्यः पितरो जाताः पितृभ्यो देवमानवाः ।

देवेभ्यस्तु जगत्सर्वं चरं स्थाण्वनुपूर्वशः ॥

सोमपास्तु कवेः पुत्रा हविष्मन्तोऽङ्गिरःसुताः ।

पुलस्त्यस्याज्यपाः पुत्रा वसिष्ठस्य सुकालिनः ॥

सोमपा नाम विप्राणां क्षत्रियाणां हविर्भुजः ।

वैश्यानामाज्यपा नाम शूद्राणां तु सुकालिनः ॥ *Manu*, iii, 194-201

special circumstances of the human race during the epoch of hand-power (*hastā-siddhi*) and sex-difference. For that epoch the 'caste-and-order polity' (*Varna-āshrama Dharma*) of Manu¹ as declared by Bhṛgu, is the archetype and basis of all systems of social organisation and law, of all the nations and civilisations that take birth, live, and die within that epoch; and which they all must follow in its broad outlines, however much they may differ in the minuter details, however much they may profess to supersede them, however much they may reduce, or annul, or even pervert into curses, the blessings and the benefits of them, by working them in the wrong and rebellious spirit.

In order to understand how Manu's Code is such archetype, and how, when modern efforts at solving a difficulty fail, we may perchance derive a helpful suggestion by going back to that archetype, it is desirable that we should take a survey of the main problems that vex the modern mind. These are, after all, not so very many, that is to say, the main problems. The minor ones are countless. But the important ones, the key-problems, on which the others depend, are comparatively few. And they

¹ The division of Society into four castes—teachers, warriors, merchants, manual workers—and of the individual life into four orders or stages—student, householder, server, ascetic. *Varna* is, literally, color, but is used as the equivalent of caste also; because, it would seem, there is some natural correspondence between specific colors of astral and physical bodies, specific temperaments, and functional types.

have been the same for thousands of years. The words, the counters of thought, the language, have altered from age to age. Perhaps the aspects have also changed slightly. But the main issues have been the same, age after age and country after country. At the present day, perhaps some millions of tons of paper and ink are used up annually, and an incalculable amount of energy and time spent, in the putting forth of thousands upon thousands of journals, magazines, dailies, weeklies, books, pamphlets—all perpetually treading the mill of the same score or two of questions, and, to all appearance, making no palpable progress. And the spirit of the bulk of such reading and writing is the spirit of strife, appropriate to the Dark Age, the age of Kali, struggle, competition; the spirit of discordant struggle, and mutual irritation, and scorn and belittlement of others and smart display of self, and continuous attack and defence; the spirit which effectually makes all satisfactory solution of the difficulties impossible, being itself the main cause of these difficulties. And it is not confined to the young and the excusable, but has invaded the legislative halls of nations and the minds and words of aged statesmen, where at least should ever reign the spirit of the Golden Age, the spirit of patriarchal anxiousness for the good of the people, of mutual recognition of good motive, of sober and earnest discussion with the one object of finding out the best way. But the consolation, in what would

otherwise appear a tremendous waste of time and temper and health and energy, is that, perhaps, in this fashion, the race may be rushed more quickly through the stage of egoism and aggressiveness; that it may learn the necessary lesson of the evils thereof, in a widespread if somewhat cursory education, by means of current papers, reaching almost every home not wholly illiterate; and learn it in a shorter time, and also in a more bloodless¹ though by no means more painless fashion, than in the immediate past, of the so-called mediæval ages, of East and West alike. Also, the theosophist will see in these new ways and means of education, the promise of another result, in accordance with the scheme of evolution that he believes in, *viz.*, the quicker development of the subtler, astral and causal, bodies, by the intensified exercise of emotion and intellect *with* restraint of physical violence,

¹ This was written nearly five years before the Great European or rather World War of 1914-18. And even so, the word 'bloodless' was scarcely correct even then. During the sixty-two years of the writer's life, at the time (1930) of writing this note, there have been something like twenty big wars, most of them in Europe, in which more and more men have been under arms, successively, until the culmination in this last, in which more than three times as many combatants (thirteen millions) were slaughtered outright, as in the war of the Mahābhārata epic (four millions). From harsh thoughts and emotions to harsher words, and from them to murderous blows—is the usual psycho-physical course, in the national life as much as in the individual. See the present writer's *The Superphysics of War* (Adyar Pamphlets Series).

the proper day of which (physical violence) was the day of the fourth Race.¹

We are told in the old books that the Dark Age suffers consumption and waste of vitality because

¹ *If the restraint of physical violence is secured. But it has not been, so far, as shown in the previous note. It is true that, within the limits of their own populations and territories, states and nations have, for many decades now, been "counting heads instead of breaking them"; but outside those limits, mutual behavior has been almost worse than ever. The evil emotions, it would seem, have been gathered up and removed bodily, as it were, from the inner parts to the peripheries, like rubbish swept from houses into the streets. But this is a natural process. Men advance slowly from large concept to larger and yet larger concept of the sphere of the self, body, family, tribe, nation, race, mankind, until, in the course of ages, they perceive that all is Self.*

In the meanwhile, with all its shortcomings and its vicious all-vitiating limitation of co-operation with the white-colored peoples and acquiescence in the exploitation by them of weaker other-colored races, the League of Nations is a hopeful sign; and Mahātmā Gandhi's great, wonderful, unprecedented, work in India, of leading a Holy War for freedom (progressing for over six months now at this time, September, 1930, all over India), from servitude to Britain, a truly holy war of utter *non-violence* and patient suffering (by passive resistance and civil disobedience of various evil laws and autocratic ordinances) against the violence, by fine, distraint, confiscation, jail, bludgeon, and bullet, of the foreign government—this marvellous work, arresting the surprised attention of all the other countries, and evoking sympathy in almost all, is giving to the professed objects of such Leagues, the vital *spiritual* supplement they so greatly need.

If this Holy War, in which women and children have also begun to suffer side by side with the men, succeeds—and all persons, in all countries, who think about it at all, with the exception of handfuls of predaceous-hearted militarists and capitalists here and there, are surely praying with all their heart that this vast experiment, in the very spirit of the Christ,

of fast living, of burning the candle at both ends, by intensity of sin and selfishness as well as of the inevitably corresponding self-sacrifice and merit; and that the experiences which would ordinarily spread out over 432,000 years, might, by this process, be concentrated into a fourth of that long time. This is in accordance with the immense mental and

may succeed—then the Human Race will have discovered the practical aspect of “the moral equivalent of War”. Its theoretical complement, the secret of good government, it will discover when it realises that self-government means government, *i.e.*, primarily legislation and secondarily execution, by the *higher* Self of the people, their best and wisest, their most experienced and philanthropic, their select and elect, the true, humble, ‘slaves of duty’, followers in the footsteps of the Ideal Spiritual Hierarchy. This higher Self, unhappily dormant for long now in India, is, indeed, being revived and re-awakened, in the heart of the Indian People, on its ethical and actional side, by the saintly self-denial and the divinely-inspired methods of Mahātmā Gāndhī, which are creating anew, in that heart, the *daivī-sampat* (*Gītā*, xvi, 1-3) of courage, *a-bhaya*, self-sacrifice, philanthropic sensitiveness, fellow-feeling, public spirit, patriotism, unity of heart, harmlessness, *a-himsā*, the will to suffer but not to do wrong, resolute truthfulness, *saṭy-āgraha*, brave declaration of and insistence on rights and principles. The cognitional side of that higher Self, the clear vision, the wisdom of theosophy proper, the farsight and foresight, the unity of intellect, the clear conviction and the light of knowledge side by side with the heat and fire of self-sacrificing courage, the unfaltering grasp of the permanent spiritual psycho-physical principles which underlie all just social organisation and sound economic policy and which alone can make it possible to firmly establish and steadily maintain a stable and true *Swa-rāj* the *rāj* of the true *Swa*, the rule of the Higher Self, after self-sacrificing courage has won it—this will surely come to the people when they have sufficiently developed the indispensable fundamental virtues of *a-himsā*, *saṭya*, and *abhaya*.

emotional activity of the age and the neurasthenia which is its characteristic disease.

Making out a rough list of these problems even on the basis of the contents of current journals, we see these :

1. The struggle between capital and labor, between rich and poor, looms very large. How to abolish poverty; to secure an adequate supply of necessities for every individual; to regulate professions, occupations, industries, factories, means of livelihood generally; to make impossible the perennial dislocations of social routine by strikes, riots, rebellions and revolutions; to keep the people duly alive, in short—this is the first harassing difficulty, the economical, which is playing havoc with the nervous systems of scores of statesmen and administrators, and with the very lives of millions of the poor.

2. How to assign the rights and duties of the sexes; make domestic life happier; and how to regulate population, *i.e.*, maintain a due proportion between sources of production of necessities and the consumers of the produce—this, the problem of sex and population, is intimately connected with the first or economical problem. Competition between the sexes, struggle between the right side and the left side of the same body, war between the father and the mother, would be a horror unheard of, were it not that the spirit of egoism, pride, appropriation, beginning in the field of economics

and politics, has penetrated into the home, in accordance with nature's provision that excess shall defeat itself by laying the axe to its own roots in the end.¹

3. How to prevent disease, secure at least a modicum of health and physical development for the people, regulate sanitation, abolish epidemics and contagious and infectious diseases due mostly to social vice, provide for a wholesome disposal of refuse-matter, avoid overcrowding, minimise intoxication—this is another important set of the worries of the man in office, whose futile strivings with them are the joyful opportunities, for trenchant but barren leaders and comments, of his sworn

¹ The proverb says, "When thieves fall out, honest men prosper." And thieves must fall out, sooner or later, over the division of the loot. Witness the late great war, for "world-dominion or downfall," mainly between England and Germany at bottom, into which the other countries were dragged in by the force of circumstances. It is not possible to heat half of a bar of iron red-hot, and keep the other half cool. If a man, or a nation, saturates his or its mind with pride, contempt, oppressiveness towards another, it will be scarcely possible for him or it to keep any portion of that mind sweet and affectionate for his or its kith and kin for very long. The rich towards the poor, the astute towards the simple, the fanged and clawed towards the defenceless, the 'ruling' races towards the 'subject'-races—by excess of arrogance and greed and intoxication of power suffer such a corruption of their general nature, and of the moral, psychical, spiritual atmosphere all around them, as compels them to fight amongst themselves and destroy each other. Karma works from *within*.

Fears and warnings of a yet greater war are already rife. Armaments continue to swell in the west, and are heavier and more burdensome than before. The *spirit* has not been

adversaries and inappeasable critics, the occupants of the editorial and contributerial chairs.

4. What to do in the matter of education, whom to teach, whom to leave alone; whether to make it compulsory for all, or optional; make it free, or make it expensive, or leave it to the individual's means and opportunities; why to teach; when to teach; what to teach; how to teach; when and how far to generalise; when and how far to specialise; how far to make education literary, scientific, cultural, how far technical, mechanical, industrial, vocational; what times in the day and what seasons in the year to use for the purpose; to teach many things together, day after day, or few, or one at a time; what holidays to observe, whether short and frequent, or long and at long intervals; whether to insist on instruction in religion and the things of another life than the physical, instruction in manners and morals, in graceful ways and social etiquette, in courtesy and gentleness, or whether to make the education wholly secular and leave every child, unless protected by some special and fortunate instinct, to grow up in the notion that he is better than everybody else and owes no gratitude to his elders and no debts of any

chastened there yet—the spirit of the āsurī-sam-paṭ, the titanic, demoniac, satanic, devilish spirit of pride, greed, lust, hate, sensuousness; (*Gītā*, xvi, 4, 7-21). A Yādava war is likely to complete the work of the Mahā-bhārata War. The “thousand arms” of Kārta-vīrya and Bāṇ-āsura must be cut off, before the battle-itch in them will cease.

kind to the social and natural organisation and environment in which he lives—this is another set of difficulties, acutely exercising the minds of literate people to-day.

5. Who shall hold sovereign power; who shall exercise authority; who shall make and who shall work the laws; what is the best form of government; autocratic, democratic, or midway and parliamentary; monarchical, republican, or bureaucratic; theocratic or plutocratic, plebeian, or patrician, aristocratic or oligarchic;¹ what shall be the mutual relations and proportions of the various departments of government, legislative and

¹ In the Aristotelian phrase, the rule of the one, the few, or the many, monarchy, aristocracy, or polity, or, in their perverted and corrupt forms, tyranny, oligarchy, or democracy. This distinction by arithmetical number does not carry much significance on its face, by itself; though, in the actual working, because of the psychological facts involved, it assumes importance. The deep psychological significance of different forms of government, as inseparably intertwined with, or indeed springing out from and rooted in, social structure and culture, is better brought out by the Samskr̥t words, brāhmaṇa-rājya, or ecclesiasticism, sacredotalism, theocracy, kṣhatṛiya-rājya, feudalism, militarism, aristocracy, bureaucracy, vaiśya-rājya, capitalism, mammonism, timocracy, plutocracy, śūdra-rājya, laborism, democracy, mobocracy. All these are deformations, by exaggeration of one feature at a time, of the only right form, Mānava-rājya, homocracy or aristo-demo-cracy, legislation by selfless talent. Seeley, (in *Political Science*, p. 140) approximates to this idea when he speaks of the War-State, the Law-State, the Trade-State, the Police-State, the Culture-State. War and police, in excess, would fall under kṣhatṛiya-rājya, Law under brāhmaṇa-rājya, Trade under vaiśya; culture, perhaps, under mānava.

executive, civil and ecclesiastical, judicial and police and military, and their numerous sub-divisions; what shall be the various forms of taxation, of raising the income of the State and lessening its expenditure; what shall be the diplomatic methods of maintaining the balance of power between nations, (in such a way that that balance shall always be strongly inclined in favor of one's own particular nation!); how shall be avoided the crushing burdens, of militarism and navalism and now air-forcism, which are nature's readjustment of that inclination of the balance; whether 'self-government' shall mean government by the *higher* self of the people, their best and wisest, disinterested and selfless and philanthropic, their real 'select and elect,' or by the lower self of the people, unprincipled hunters of place, power, preference, pay, perquisites and pleasure, corrupt and corrupting self-seekers—these topics form another class of questions which are the prolific source of endless heart-searching and heart-burning, blood-boiling and brain-wasting.

6. What affairs shall be dealt with officially by the government, what left to the private management of the people; who shall own the land and the mines, quarries, forests, and other such natural resources, and to what extent; in whose hands and how far shall wealth be allowed to accumulate; whether any private property and possessions shall be permitted or none; whether

the State shall regulate, on the basis of the best available medical and scientific knowledge, the nature, quality, and quantity of the food of the nation, and how and by whom it shall be produced, or whether it shall be left to the blind gropings, instincts, mutual imitations, casual readings and chance information, and the momentary likes and dislikes, of the people; whether wise men, experts in psychology and pathology, in economics, politics, and history, in the various sciences that minister to the welfare of human beings, sages who can judge temperaments, and mental, moral, and physical qualities, and what numbers the territories and available resources of the state can support easily without conflict with other states—whether such shall have a voice in the making of marriages, the regulation of population by control of births, the assignment of vocations and the fitting of men and women into their appropriate places in the scheme of the manifold social labor; or whether these shall be left to the blind chance and blinder competition of the inclinations of the moment of each individual; briefly whether the national organisation can and should be conducted along the lines of a wise and benevolent Socialism, in which the government consists of advice by patriarchal-and-matriarchal-hearted and experienced elders, and intelligent acceptance and co-operation by instructed youngers, or whether the general level of character is as yet so low, and

selfishness and aggressiveness so high, that it must for long continue to be let run in the rugged race-courses of arrant and rampant and unrestrained Individualism—these are other problems, which though but other forms of those included in the before-mentioned five groups, are yet acquiring a distinct shape of their own, and beginning to make themselves felt, at first, in academical writings, and then in a more active and experimental fashion in departments of government.¹

¹In terms of Herbert Spencer's *Principles of Sociology*, these problems may be classified under (i) Domestic, (ii) Ceremonial, (iii) Political, (iv) Ecclesiastical, (v) Professional, and (vi) Industrial Institutions; or, under the (i) sustaining, (ii) regulating, and (iii) distributing systems. Spencer traces the evolutionary history of the institutions and the systems. Our theme is: What are the forms of these which are the best and most suitable for humanity at its present stage, according to Manu. The advent of Bolshevism in Russia, in 1917, has expressly initiated a tremendous experiment, on a vast scale, in an extreme form of Socialism or Communism. But changes of a radical character have been taking place in its policy annually since then; and it is far too early yet to form a definite opinion on the subject. But it would seem that Bolshevism errs profoundly in respect of some fundamental laws and facts of human psychology, and will therefore fail. Manu's Scheme is, it seems to some of us at least, the very best and most practical form of communism possible, keeping in view the psycho-physiology of mankind. The capitalist countries also are slowly, and with much resistance, but surely, moving in the direction of a less extreme and more reasonable socialism, without giving themselves that name, under cover of super-taxes and death-duties, which are devices—but not good devices—for redistributing wealth and reducing inequalities. *Vide, e.g., G. B. Shaw's Guide to Socialism and Capitalism* (pub. 1928). What are Manu's devices? Moral and spiritual culture of the whole people;

Along the lines of these newest shapes of the problems, and the experiments connected with them, gradually leading on to a more equitable division of necessities and luxuries, leisure and work, pleasure and possessions and power and honor, somewhat like the Manu's, may be found ultimately the satisfactory solution of the whole mass of difficulties; experiments, for instance, in the way of new forms of taxation, tending in the direction of a more even distribution of wealth; or of abolition of an old system of caste or class, and introduction of new tests and standards of qualification for the different vocations. Of course, the obvious defect and danger of such experiments is that they introduce a sudden change in one part of the social organisation, but make no provision for a concurrent change in the rest of the parts. If great wealth has accumulated in the hands of a few, however unrighteously they may have gathered it, and a large number of dependents have gathered round these few, even though they may be engaged in non-productive labor; if that wealth should be taken away suddenly from those few and no provision be made for those dependents—who also are part of the people and ought to be provided for, though employed unwisely for the time being—then the sudden change will surely lead to

first and foremost, whence perpetual *inner impulsion* to the good, the harmonious, and the just, rather than *external compulsion* by so-called law, and perpetual conflict and failure.

confusion and the throwing out of gear of the whole system. We cannot knock off walls and pillars and arches, here and there, at will, from under the roofs of an existing and many-storeyed building, without disaster. If we are tired of living in it, or find it defective, uncomfortable, and necessary to change, then we have either to build a new one from the foundations; or, if we have not the time and cannot afford to do so, then at the least we must carefully and thoroughly shore up and support all superincumbent weights before we make any alterations in the existing supports. Even so, a radical change from Individualism to Socialism and Humanism cannot be brought about at one stroke and in a single day, but can only be gradually secured by: first the thorough education of the whole population, rulers and ruled, in the fundamental fact of the non-separateness, the Unity of all Life, and, based on that, in the psychophysical principles of social organisation, according to the receptivity of each individual; by the consequent change, for the better, in the general tone and spirit of each towards all, a change from the wish to outrace others to the wish to carry others along¹;

¹ Compare the following from a recent book: "The centre of consciousness (should be) transferred from our private to our associate life. . . . The consciousness of the solidarity of the group leads directly to a sense of responsibility, responsibility in a group and for a group. . . . Every single act of our life should be looked at as a social act"; Follett, *The New State*, pp. 367-8. The book has been rightly

and then by the resultant improvement of the general average of character—by the education of the soul of the nation in short. Then only will become healthily possible a redistribution of work and leisure, a new division of labor and the proceeds thereof, in such a way that each shall make the best and most of his powers and take the least of personal requirements, and all shall be comfortable personally, through a sufficiency of private possessions, and all own the wealth of an abundance of public places and objects of leisure and refined and ennobling pleasure jointly. This, in its perfection, may be said to be the task of the sixth Race of the theosophist. Then perhaps will come to the human race that gentle epoch which is

praised by critics of repute in the west; it has caught glimpses, though vague and distant, of the *spirituality*, the *abhedā-buddhi*, the sense of the solidarity of life, which pervades Manu's scheme and is reflected by the *Gītā* and theosophy proper. The word *ichchhā* is mentioned once in the book; it shows that the author is in touch with ancient Indian thought. Compare also what H. P. Blavatsky says in *The Key to Theosophy*: "In sociology, as in all true science, the law of universal causation holds good. . . . It necessarily implies human solidarity. . . . It is only by all practising in their daily lives true brotherhood and sisterhood, that the real human solidarity which lies at the root of the elevation of the race can be attained. . . . This action and interaction, in which each shall live for all and all for each, is one of the fundamental theosophical principles that every theosophist should carry out in his individual life." Manu's four caste-classes are called *āgrajānmā* and *anu-jānmā*, "earlier-born" and "later-born" *brothers*. His social organisation interlinks all with each in daily life perpetually.

referred to in the Purāṇas as belonging to the nation of the 'Uṭṭara-Kurus,' where there are no kings and no laws, but all are equally virtuous. This would be the state of the seventh Race, the last on our globe. But, in the meanwhile, administrators of human affairs and those whose affairs they administer seem likely to continue to work for long, yet, on the principle that "Enough for the day is the evil thereof," and not trouble themselves about ideals and deep-lying causes. What one observes of the ways of legislation around him at this time is that some one public worker gets firm hold of some one particular grievance, and, oblivious of all others, hammers away at his own hobby, secures the public ear by dint of perseverance, and worries the legislators, day after day, till they, some hundreds in number, tired out with talking amongst themselves in endless repetition of a few ideas, in many variations of mutual sarcasm and condemnation and imputation of motives, not having the time and the opportunity, in the general hurry and hustle and speed-lust, to consider the bearings of the question in hand on other questions, not having even the inclination to examine it in the light of that general survey of life which is the business of the Science of the Self—pass a measure which perhaps remedies the particular grievance, but creates ten new ones.¹

¹ As pointed out elsewhere, most of the *isms* that are being tried or discussed, in almost all the countries of all the

Does the Manu of our Race, or his representative, Bhṛgu, deal with these problems, and are his methods any better? His Code of Life as before said is known as the Varṇ-āshrama Dharma. There are four stages (āshramas) and four classes (varṇas), appropriate for the fifth Race. The names of these two sets of four and their corresponding debts, duties, rights, repayments, ambitions, appetites, rewards, means of living, all arranged under the two paths and their six ends—these three or four dozen words almost exhaust the whole of this Code of Life, and, it would seem, cover all the

continents to-day, ranging from extreme individualism to extreme communism, are radically vitiated by the fact that they ignore some all-important laws and facts of psychology. This is beginning to be recognised in the west. Thus Gettell, *Introduction to Political Science*, pp. 384-'7, points out "the psychological obstacles" in the way of both individualists and socialists. G. B. Shaw, in his *Guide to Socialism and Capitalism*, while quoting with much approval the observations of Mr. and Mrs. Webb about "the inevitability of gradualness," laments the general lack of "the will to equality," without which the right kind of legislation, which would bring the desired gradual change, is not possible. He has no suggestion to make as to how to create and spread this will-to-equality, and his chapter on "Incentive" to wholehearted labor, (*i.e.*, spurs to full activity, inducements to the putting forth by each brain or muscle worker of the best that there is in him) is very feeble. Manu's Scheme provides for both —by widespread popular public education in abheda-buddhi, the sense of unity, of comm-unity, of non-separateness (of which Miss Follett, in her *The New State*, pub. 1926, has caught a glimpse), and by the partition of the four "prizes of life," and the four main "means of living" between the four types of workers. Fuller explanation will be attempted later on.

problems we have mentioned, with their subdivisions, and some more besides.¹

How they do so remains to be studied. First, we have to look at the problems from a different standpoint and group them in a slightly modified form. The different standpoint consists, as usual, in looking at them from within rather than from without; from the point of consciousness and its unfolding in the material vehicle, rather than that of the body and its external surroundings, lands, territories, possessions. And whatever change in classification may be needed will be due to this difference of point of view.

1. By nature of his psycho-physical constitution, every human being begins life as an individual, yet part of a family-tri-unity, with an increasingly separative sense of egoism. This, generally speaking, grows during, and attains its culmination at the end of, the first quarter of the normal life-term. All this time others have to work for and take care of him:

He whose parents are living, even though he be sixty years of age, feebleth as light and free of care as the two-year old baby crowing and rolling in the mother's lap.²

2. Then, because of that same constitution, the individual, in turn, becomes a family-tri-unity:

¹ See pp. 85-'6, *supra*.

² जीवतः पितरौ यस्य मातुरङ्गतो यथा ।

षष्ठिहायनवर्षोऽपि स द्विहायनवच्चेत् ॥ *Mbh.*, Shāntiparva.

The man is not the man alone, but the man, the woman, and the child; the three together make the complete man; the whole family is the full extent and measure of the man. The sages have declared that the wife is the same as the husband.¹

He now begins, in turn, to think for others; he finds, with growing intensity of realisation, that he is not only an individual among individuals, but that he is also a family. Yet further, he realises, consciously or sub-consciously, that he and his family do not stand alone, but in organic interdependence with other individuals and families; that is to say, that he is not only an individual and a family, but also a community, a society, a nation; that he is not only an "I" but also a "We". This period, also roughly speaking, lasts another quarter.

3. By a further growth along these lines, he finds that his nation or country is interdependent with many other countries and nations; briefly he finds out that he is the Human Race. He realises that the network of consciousness of the racial soul really includes all individuals; that as a fact, every human being is known to every other, directly in a few cases, and indirectly in all cases, by means of intermediate individuals; and that the relationship is not only thus psychological, but, if the ancestry could only be traced back far enough, physical also; truly

¹ एतावानेव पुरुषः यज्जायात्मा प्रजेति ह ।

विप्राः प्राहुस्तथा चैतयोभर्ता सा स्मृतांगना ॥ *Manu*, ix, 45.

are we all flesh of the same flesh and spirit of the same spirit. At this point, his egoism, the range of his self, so far attached strongly and confined to his own and his family's bodies, begins, consciously or sub-consciously, to get rather detached from these and widened out of them, by the larger outlooks and strivings that come upon him:

"This one is my countryman; this other is a stranger"—so thinks the man of narrow mind and heart. The noble soul regards the whole wide world as kin.¹

Another fourth of the life may be assigned for this stage. R̥ṣhi-s love and help mankind in the mass.

4. Finally, he realises consciously or unconsciously that he is more even than the Race, that he is not to be restricted and bound down to anything limited, but is verily the Universal Self, and so must pass out of all limitations, thus coming back on a far higher level, along the spiral of life, to the first stage and then the point from which he started; the "I" becomes equal to the "We," and the "We" to the whole universe. "I am A or B or C"; the "I" is identified with only a few score pounds of flesh and blood and bone. "I am a Benaresi" it becomes identified with two hundred thousand human beings. "I am an Indian, an Asiatic, a terrene Human"; it expands to three hundred millions, to nine hundred millions, to

¹ अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

eighteen hundred millions of human beings. "I am I, every I, all I's, and there is Naught-Else-than-I"¹; "the Universe grows I." Contracted into a self-centred point in the first stage, the ego expands into the universal circumference again in the last stage.

He who beholdeth the Self in all, and all in the Self, he, thus seeing equality, sameness, analogy, everywhere, always doeth every action for the sake of the Great Self, the Universal Self, not for the sake of the separative selfish self, and he attaineth true Self-government, the reign and rule of the Higher Self, he becometh all and entereth into Brahma.²

These are, psychologically and universally, the four 'orders,' or life-stages, of Manu.

1. The problems connected with the best and most perfect accomplishment of the first quarter of life, in its relation to and as preparation for the other three—are the problems of Shikshā, of *Education*, Re-creation, Re-generation, of body, mind, and soul, in all aspects, Pedagogics in the most comprehensive sense. They belong to the Student-Order (Brahma-chārī āshrama), and are to be dealt with by the teaching class (Brahmaṇa), the man of Knowledge and philanthropy, the man of the learned professions principally.

¹ For the significance of Naught-Else-than-I, see *The Science of Peace* and the *Praṇava-vāda*.

² सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।

समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति ॥

एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना ।

स सर्वसमतामैव ब्रह्माभ्येति परं पदम् ॥ *Manu*, xii, 91, 125.

2. Those connected with the fulfilling of the needs of the second quarter, are the problems of *Jivikā*, *Livelihood*, of domesticity and population, of feeding, clothing, housing, of production of all kinds of wealth, necessities and luxuries, and all matters subservient to these; in short all questions of Domesticity and Economics. They belong to the Householder-Order (*Gr̥hasṭha āshrama*) and are to be dealt with by the merchant class (*Vaishya*), the man of (acquisitive) Desire and philanthropy, of the pastoral, agricultural, mercantile, industrial professions, principally.

3. Those connected with the third quarter may, from one standpoint, be said to be the problems of *Rakṣhā*, *Protection*, including both Promotion of good, *yoga*, and Prevention of ill, *kṣhema*, in short, all the problems of Politics and Civics, of administration and forms and methods of government, of the constituent as well as the ministrant functions of the State. They belong to the Public-Service-Order (*Vānaprastha āshrama*) and are to be dealt with by the warrior class (*Kṣhatṭriya*), the man of Action and philanthropy, of the executive professions, principally.

4. Those connected with the last quarter of life are the problems of Metaphysics and Superphysics, of *śhānti*, *Religion*, in the sense of spiritual and psychical developments and experiences, and ultimately of the life of spirituality proper, *i.e.*, pure renunciation even of the

super-physical (which are yet material) powers and possessions, and employment of them purely for the good of mankind and of all the other kingdoms of nature.¹ Current ecclesiastical gradations, duties, and affairs generally, in all the living religions, are faint and mostly distorted reflexions of what these are in their reality, as dealt with by the Hierarchy² of Manu-s and R̥shi-s which guides human evolution. They belong to the Ascetic-Order (Sannyāsa āshrama) and are to be dealt with by all those of the three twice-born castes or classes who develop spirituality sufficiently to be able to take the third birth of Initiation into the High Mysteries (Yajña-dīkṣhā).³ Such men of Renunciation and Peace may be regarded as belonging to the class of Spiritual Laborers (Spiritual Shūdra), or as having "transcended all class-caste" (V arṇ-āṭīṭa). The English word 'minister' etymologically means 'servant,'

¹ See *Gītā*, xv, 5; xii, 4; iv, 31; iii, 13.

² For the names of the principal offices in the Hierarchy, in the technical terms of the various religions, Vaidika (Hindū), Bauddha, Christian, Musalmān, etc., see *Kṛshṇa*, p. 218.

³ मातुरग्रेधिजननं द्वितीयं मौजिबन्धने ।

तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात् ॥ *Manu*, ii, 169.

"The first birth is the physical one, into the physical world, from the physical father and mother; the second is the intellectual (-spiritual), from the teacher and the divine store of science (Sāvitrī); the third is the spiritual (-psychical), from the Initiator and the vow of renunciation (yajña-dīkṣhā, "sacriificial consecration, self-preparation, dedication, initiation").

and public instinct has rightly named the clergyman as well as the responsible head of a state-department by that same word.

The manual-laborer class (Shūdra) the man of unskilled Labor, the child-soul, subserves the physical side of all these, as the Brāhmaṇa does the spiritual-intellectual, the Kṣhattriya the ethical-legal, and the Vaishya the physical-nutritional-economical.

Thus, for Manu, all human affairs become grouped under the four Orders and the four Classes : and he solves all educational problems by means of the Educational Organisation comprising Brāhmaṇa-s and Brahmachāri-s, all political problems by the Political Organisation consisting of Kṣhattriya-s and Vāna-prastha-s, all economic problems by the Economic Organisation constituted by the Vaishya-s and the Gṛha-sṭha-s, all spiritual problems by means of the Spiritual Organisation of the Casteless and the San-nyāsis (who have renounced their own individual will and replaced it by the will of God), and all labor problems by the Labor Organisation of the Shūdra-s and will-less (who obey others, having no will of their own).¹

¹ "Working for some one else and being assured of a daily wage, seems better suited to these people of unfortunate qualities. . . ." "(Foremen's opinions about some of their men) : 'This man works all right so long as I tell him what to do' . . . 'The man can work all right as long as he is told what to do, but he can't reason out things for himself' . . ." Lennes, *Whither Democracy*, pp. 7, 67. One Samskr̥t name for the Shūdra-servant is kin-kara, which etymologically means "What shall I do? (i.e., please tell me what to do, give me clear orders) ".

"The four āśhramas are those of the student, the householder, the 'forest-dweller' (i.e., retired from the market-places and other centres of competition, living in the suburbs, performing various kinds of yajña-sacrifices, deeds of charity, piety, unremunerated public service of many kinds), and the ascetic who has renounced the world. And all these four arise from the householder; (that is to say, from the peculiar sex-constitution of present-day man). And

The four classes are the three sub-divisions of the twice-born and the one once-born, viz., Teacher, Warrior, Merchant, and Laborer (Brāhmaṇa, Kṣhatṛiya, Vaiśhya and Shūdra); and there is indeed no fifth anywhere."¹

That is to say, all men, all over the earth, naturally fall into one or other of these four, according to their inner and outer characteristics. And these four classes also may be said to arise out of the householder (as all the organs and functions of the body evolve out of the germ-plasm), for they are differentiated by difference of function, occupation, or vocation; and all vocations are subservient to the upkeep of the household, the welfare of the family, the happiness of man, woman, and child.

Because he nourishes and supports the other āśhramas (of all the classes) with food for body and also for mind, therefore the householder is the eldest. As all the rivers, small and great, come from the ocean

¹ ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।

एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥ *Manu*, vi, 87.

ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः ।

चतुर्थ एकजातिस्तु शूद्रो नास्ति तु पंचमः ॥ *Ibid.*, x, 4.

through the clouds and go back to it for rest, even so all the other orders find birth and nourishment and rest in the order of the householder. As all living beings live dependent on the air, so all the orders live dependent on the householder. The Veda declareth the householder to be the best and the seniormost of all; he nourisheth the others as well as himself. Not the un-self-disciplined, not the weak of heart and limb and sense and mind, may adequately sustain and discharge the burdens and the duties of the household. Whoever desireth happiness on earth and in heaven, let him sustain and discharge them. The ṛshis, the devas, the pitṛs, the bhūtas, the aṭīthīs, i.e., psychically supernormal men, angels, ancestral spirits, denizens of other kingdoms of nature, and human guests—all these expect help from the householder, and that help should be given to them by the wise head of every family. Whatever merit of virtuous deed anyone gathers—that person, nourished by whose food-gifts he gathers that merit—three parts of that merit belong to him, the giver of the food, and only one to the doer of the deeds of virtue.¹

1 यस्मात् त्रयोऽन्याश्रमिणो ज्ञानेनानेन चान्वहम् ।

गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥ *Ibid.*, iii, 78.

यथा नदीनदाः सर्वे समुद्रे यांति संस्थितिम् ।

तथैवाश्रमिणः सर्वे गृहस्थे यांति संस्थितिम् ॥

यथा वायुं समाश्रित्य वर्त्तते सर्वजंतवः ।

तथा गृहस्थमाश्रित्य वर्त्तते सर्व आश्रमाः ॥

सर्वेषामपि चैतेषां वेदश्रुतिविधानतः ।

गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान् बिभर्ति हि ॥

स संधार्यः प्रयत्नेन स्वर्गमक्षयमिच्छता ।

सुखं चेहेच्छता नित्यं योऽधार्यो दुर्बलेंद्रियैः ॥

ऋषयः पितरो देवाः भूतान्यतिथयस्तथा ।

आशासते कुटुम्बिन्यस्तेभ्यः कार्यं विजानता ॥

Ibid., iii, 77-80 ; vi, 89-90.

Thus high and unqualified is Manu's eulogy of the order of the householder, so austere, noble is his conception of the royal augustness of the patriarchal householder's office with its burden of benevolent duties and responsibilities of all kinds—in overpowering contrast with the modern western ideas of avoidance of marriage, seeking of divorce, shirking of family responsibilities, frantic hunting after heartlessly selfish and sensuous pleasures through all sorts of vice and sin, and the general reign in one word, of the *āsuri-sampat*,¹ of the lurid atmosphere of "demoniac" lust, hate, greed, pride, jealousy, terror, hypocrisy, of the roaring capitals of the west, and now of their unhappy imitators in the east also.' Is he not himself the Primal Patriarch of all this vast Human Family—this immense Household of some two thousand million human bodies, that have been dwelling on this earth, age after age, perpetually renewed by births and deaths, for some millions of years, and in which bodies some sixty thousand million souls (it is said in theosophical literature) have been incarnating turn by turn? And is it not obvious that all the vast and immensely complicated apparatus of civilisation, schools and colleges and universities,

यस्यान्नपानपुष्टांगः कुरुते धर्मसंचयं ।

अन्नदातुस्त्रयो भागा एकं कर्ता समश्नुते ॥

¹ *Gītā*, xvi, 4-21.

public services in scores of administrative departments, kings and presidents and governments, armies, navies, air-forces, world-wide agricultural industries, enormous factories, and huge organisations for commerce and for transport—all these are mere *means*; that they exist only that the family-homes may be happy, that children may laugh and play, and the women be glad, in every home; that the happiness of the homes is the *end* of all these *means*? The family-home is indeed the heart of the state; and in that home, the woman is the heart, the man the head, and the children the limbs.

Of course the divisions of functions between the Orders, as between the Classes, cannot be made very hard and fast. There are no hard and fast divisions anywhere in nature. Everything overlaps and merges into its surroundings, by means of fringes of varying depth, and in impalpable gradations. The predominant feature sets the name.¹ The second and third Orders, especially, have a tendency to run into one, so much so that the forest-dweller, (*Vānaprastha*) is not to be seen in India, now, as a specific type, distinguishable, on the one hand, by having retired from the competitions of bread-winning and money-making, and taken up residence in the suburban 'woods,' from

¹ भूयसा व्यपदेशो भवति । वैशेष्यात् तद्वादस्तद्वादः ।

the householder living with his children; and marked off, on the other hand, by continuing to busy himself with public affairs, philanthropically, without taking any remuneration, from the anchorite (Sannyāsi, who has definitely given up the world and all its outer activities). But the underlying idea of the stage, *viz.*, sacrifice, or service in the widest sense, may well be recognised in the genuine honorary public workers of to-day; and the more a nation has of such, the more fortunate it may be counted. The form of sacrifice was different in the older day, but the essence is the same.

The four castes or classes, in a sense, go over, in separate lives, the same ground as the orders-stages (āshramas) do in the same life respectively. The castes subserve the orders; that is to say, they make it possible for all human beings to pass through the appropriate experiences of all those stages of life, and achieve all life's ends, consecutively, evenly, and most fully, without disturbance and confusion. And they also repeat, respectively, the characteristic features of those stages of life and of those parts of the human physical human body to which they correspond,¹

¹ The great Vedic hymn, known as the *Purusha-Sūkta*, *i.e.*, the hymn to the Macrocosmic Man, sings,

सहस्रदीर्घा पुरुषः सहस्राक्षः सहस्रपाद ।

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।

ऊरू तदस्य यद् वैश्यः पद्भ्यां शूद्रोऽजायत ॥

and side by side with which they have developed in the history of the race. As we have seen, in the earliest stages, when the psycho-physical constitution was different, the class-castes did not exist. There was not such a definition of parts, head and trunk and limbs, in the human body, then, as has grown up since. With the growth of heterogeneity in the body and the mind of the individual by differentiations of organs and functions, there grew up, side by side, heterogeneity in the functions of groups of individuals, a division of labor, an organisation in Society. In the course of time, the Brāhmaṇa class, corresponding to the head, came to be entrusted, principally, with all educational, literary, scientific, legislative, religious, and other such matters requiring intelligence of high and refined quality pre-eminently; the Kṣhatriya, corresponding to the arms, with those of war, politics, governmental and executive work; the Vaiśya, corresponding to the trunk and its organs, with all affairs concerned with wealth, food-production, trade, industry; and the Shūdra, corresponding

A hymn in the *Mbh.*, Shānti-p., ch. 46, is to the same effect;

ब्रह्म वक्त्रं भुजौ क्षत्रं कृत्स्नमूर्ध्वं विशः ।

पादौ यस्याश्रिताः शूद्रास्तस्मै वर्णात्मने नमः ॥

“The Supreme, manifesting as the Human Race, has millions of heads, eyes, feet. The man of knowledge is the head of the Great Man, of action His arms, of desire His trunk and thighs, of labor His legs and feet.” A sannyāsi told this writer that *paḍbhyām*, in the Vedic verse, is dative, and not, as usually thought, ablative.

to the feet, became veritably the supporting pedestal of all. Without the Shūdra's help and service, the daily routine of their life-duties would be impossible for all the others. He is the reversed reflexion of the Brāhmaṇa-Sannyāsi. The latter has merged his egoism, his smaller self, in the Universal Self, and has thus become a well-wisher, a servant of all, on the higher planes. The Shūdra is the servant of all on the physical plane, because he has not yet developed conscious egoism (illusorily) out of and away from (though always really as inseparable part of) the Universal Self.¹

¹ Vālmiki, *Rāmāyaṇa*, VII, ch. 74, says, "In the Kṛta-yuga all men were brāhmaṇas; in the Tretā, kṣhatriyas, differentiated out of them at first, and then the other two by the end of that epoch." *Mbh.*, Vana-p., chs. 151, 180, and 313, and Shānti-p., ch. 186, say the same thing:

एकवर्णमिदं पूर्वं विश्वमासीद् युधिष्ठिर ।
क्रियाकर्मविभेदेन चातुर्वर्ण्यं प्रतिष्ठितम् ॥

Also the *Bhāgavata* :

एक एव पुरा वेदः प्रणवः सर्ववाङ्मयः ।
एको नारायणो देवः एकोऽभिर्वर्ण एव च ॥ IX, xiv, 48-9.

The *Vāyu-Purāṇa*, Pt. I, ch. viii, has already been referred to. *Shūkra-Nīti*, ch. i, has verses to the same effect. The utter *inter-dependence* of the four castes, nay, "the dependence of the three twice-born as branches on the fourth once-born as the root," is stressed in *Mbh.*, Anushāsana-p., ch. 208 :

शूद्राश्च यदि ते न स्युः कर्मकर्ता न विद्यते ।
त्रयः पूर्वं शूद्रमूलाः सर्वे कर्मकराः स्मृताः ॥

In terms of the ends of life, it is obvious that while each order-stage is a preparation for the next, the first two are chiefly devoted to duty, profit, and pleasure; and the last two aim at universal love, and service of all with all kinds of powers, and mergence of the sense of separateness to the deepest and widest possible degree in the Great Unity of all Life and Consciousness.

From another standpoint, it may be said that dharma, virtuous good deed, belongs to all the twice-born castes in the form of sacrificial pious works, charity, and study,¹ but is especially in the keeping of the student (Brahmachāri) and the Brāhmaṇa; that kama, pleasure, and artha, the due gathering and use, for enjoyment and charitable and public purposes, of wealth, belong chiefly to the householder and the sacrificer (Gṛhasṭha and Vānaprastha), and the Vaishya and the Kṣhatriya; and that moksha, liberation, belongs to all the twice-born, but is especially in the keeping of the

The Jainas have verses to similar effect :

मनुष्यजातिरेकैव जातिनामोद्भवोद्भवा ।
 वृत्तिभेदाद्धि तद्भेदश्चातुर्विध्यमिहास्नुते ॥
 ब्राह्मणा व्रतसंस्कारात् क्षत्रियाः शस्त्रधारणात् ।
 वणिजोऽर्थार्जनान् न्यायात् शूद्रा न्यग्वृत्तिसंश्रयात् ॥

The Buddha is also reported to have said :

न जात्या ब्राह्मणो भवति कर्मणा भवति ब्राह्मणः ॥

That is, he recognised four vocational classes, not hereditary castes.

¹ इज्या, दानं, अध्ययनम् ।

true thrice-born and the ascetic (Sannyāsi). To those not born a second time belongs chiefly the dharma-duty of helping all the others, and the pleasure and wealth of the household order mainly. From yet another standpoint, pleasure belongs to the first, wealth to the second, duty to the third, and liberation to the fourth quarter of life; and, again, to the Shūdra, the Vaishya, the Kshatriya and the Brāhmaṇa, respectively.

Such is the Varṇ-āshrama Dharma of Manu. It is so named because it gathers the whole Code of Life under these two heads, and thereby endeavors to hold together all his progeny, and not only the human kingdom, but the other kingdoms also, so far as may be, in the bonds of soul-brotherhood, of mutual love and helpfulness, in the true spirit of the practical socialism of the joint human family; by the positive means of ready and willing self-sacrifice for each other, of constant charitableness, and of unceasing endeavor to increase the stores of knowledge; and by the negative means of avoidance of cruelty, untruth, greed for possessions, and all impurities and sensuousness.

Sacrificial works of public utility, dedicated to the public good, study of the useful sciences, and discriminate charity—these purify, elevate, and consecrate the mind.

Harmlessness, truthfulness, honesty, purity, sense-control—this, in brief, is declared by Manu to be the dharma-duty of all four castes.¹

¹ These are exactly the same as the pañcha-shīla, the five virtues, of the Buddhist, and the five yamas of

Patient fortitude, forgiveness, equanimity, probity, purity, self-restraint, reasonableness, learning, truth, freedom from anger—these ten are the marks of dharma-virtue. By all the four Orders of all the twice-born should this tenfold dharma be served and followed diligently.¹

Before proceeding to deal with Manu's solutions of these problems, a few words may be said regarding the significance of some of the more important terms used in the work. The spirit in which the whole is best studied was discussed in the last chapter.

The word Dharma is used in two senses, a narrower and a wider.² In the former, it is one-third of the object of the Path of Pursuit. In the

Yoga-sūtra, ii, 30 ; also the teachings of Jesus (Matthew, 19) :
 “ . . . Thou shalt do no murder ; nor commit adultery ;
 nor steal ; nor bear false witness ; (nor amass wealth unto
 thyself, but) thou shalt give to the poor.”

¹ इज्याध्ययनदानानि पावनानि मनीषिणाम् ।
 अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
 एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥
 वृत्तिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
 धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥
 चतुर्भिरपि चैवैतैर्नित्यमाश्रमिभिर्द्विजैः ।
 दशलक्षणको धर्मः सेवितव्यः प्रयत्नतः ॥

Manu, x, 63 ; vi, 92, 91.

² The foot-note at pp. 47-50, *supra*, attempts to explain the significance of the word in various aspects. What in western terms, are called the laws of man (legal laws) and the laws of God (moral and religious laws), are both derived from and

other, it is the whole duty of the embodied self, and comprehends the whole of his everlasting life, in the physical as well as the superphysical worlds. But the difference is one of degree only, for the larger includes the smaller.

The basis of this *Dharma*, i.e., the source of our knowledge of what it is, and of our conviction of its authenticity and authority is, as said before,

based on the laws of Nature, i.e., God's Nature; and *dharma* includes all these. यतः अभ्युदयनिःश्रेयससिद्धिः स धर्मः । (*Vaiśeṣika Sūtra*). "That which leads to happiness here and hereafter"; this is *dharma* as the whole Code of Life, of law human and divine (i.e., religious, superphysical). चोदनालक्षणाऽर्थः धर्मः । (*Mīmāṃsā-Sūtra*), "A law is a command"; this is legal law. यद् हि यस्मिन् सति भवति, असति च न भवति, तत् तस्य धर्मत्वेन अध्येयसीयते । (*Shankara, Shārīraka Bhāṣya*), "That on the presence of which the existence of a thing as that thing depends, in the absence of which it does not exist, that is the latter's *dharma*, the law of its nature, its differentiating demarcating defining characteristic"; this is nature and natural law, the law of nature. The word *dharma* is used in another, but closely allied, sense, also. Thus in *dharma-sanchaya*, "the gathering of merit," *dharma* means *puṇya*. Strictly, *puṇya* is the consequence of *dharma*, as *pāpa*, sin, demerit, is the consequence of a-*dharma*. By the observance of law, the discharge of duty, the performance of good deeds, a special spiritual-ethical quality accrues to the doer. He acquires a right or title to reward, (we are not speaking of *nish-kāma karma* here), a certain power and authority to command the services, directly or indirectly, of those to whom he has done good. He becomes a creditor with spiritual-ethical assets, as the others, who take "loans" from him become debtors; as, much more, the sinners become debtors who deliberately injure others and take "loans" from them forcibly (see *Kṛṣṇa*, pp. 274-6). This "credit," *puṇya*, is also sometimes called *dharma*; and this "debt," *pāpa*, a-*dharma*.

the Vedā, Knowledge, all true Science. True knowledge only can be the basis of right action. A further expansion of this principle, that a perfect scheme of duty can be founded only on perfect wisdom, is contained in a few verses of Manu :

The root of Dharma is (i) the whole of science, the whole of systematic knowledge; and (ii) the memory, and then (iii) the conduct based thereon, of those who possess that knowledge and are known to be virtuous; and, finally, (iv) it is the satisfaction of the Inner Self of each, his conscience.¹

(i) That Perfect Knowledge of the Whole which is *simultaneous* omniscience of the past, the present, and the future, in the mind of Brahmā, (*i.e.*, the Universal Mind or Cosmic Consciousness of our World-system,—Who is therefore the primal source

१ वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।

आचारश्चैव साधूनां आत्मनस्तुष्टिरेव च ॥

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥ *Manu*, ii, 6, 12.

Anṭar-ātmā is the Samskr̥t word to which the English word conscience most approximates in significance.

In these verses will be found the synthesis of all the theories that have been advanced, of the genesis, intuitional, rational, revelational, evolutionary, etc., of "conscience," and of the conviction of dharma-duty. After all, all convictions of truth and propriety, in every science and every art, involve much the same processes of the working of an 'inner' faculty, mind, intellect, intuition, conscience, etc. (all aspects of one and the same *anṭa h-karāṇa*, 'inner sense') upon 'outer' facts. See *Bṛhad-āraṇyaka*, 1. 5, 3.

of the Veda, because indeed His knowledge of His world-system is His ideation of them, and His ideation of them is His creation of them—some-what in the same way as the complete-consciousness of the author of a story is the substratum and sole source of all the part-consciousnesses, all the thinkings and doings, of all the characters of the story—that perfect knowledge, for the embodied selves who come into His system, becomes *successive*. It unfolds first as (i) sense-perceptions, then as (ii) memory, with reasoning and expectation based thereon, then (iii) conduct based on expectation—all checked and governed by the constant (iv) supervision and sanction of the Inner Self hidden in all. For, after all, if any, the most ignorant, should believe that another is omniscient and therefore should treat his lightest word as revelation, still the decision to hold that belief and offer that reverence is the decision of that otherwise ignorant soul's own inner or higher Self (the Pratyag-ātmā within him), which is omniscient, too, and works sub- or supra-consciously within the sheathing of that soul and manifests outside as the unthinking trust and reverence; that this person is or is not fit to accept as teacher and follow as guide, is or is not a prophet, messiah, ṛshi, avatāra—is 'my' decision; that the Veda is the better and truer scripture, or the Bible, or the Qurān, or any other—is 'my' decision; that God is or is not, and if He is, then He is other than 'my' self, or is 'my-Self'

—is 'my' decision; and all this is proof conclusive that God is 'Naught-Else-than-I My-Self'.¹

From a different standpoint these four: (i) Knowledge, (ii) Tradition, (iii) Worthy Example, (iv) Intuition, may be said to correspond to what in modern jurisprudence would be called: (i) the word of the statute, (ii) immemorial custom, (iii) case-law and precedent, and, finally, (iv) equity and good conscience. The word of the statute here is the word of the Veda, Knowledge so far as it has been embodied and expressed in sound:

The Veda is Shruti, and derivative works on Dharma are Smṛti. The two should always be consulted and carefully pondered in all questions of difficulty connected with duty.²

The seven Rṣhis, hearing and learning from their Elders in turn, spoke out and revealed the truths embodied in the mantras of the *Rk*, the *Yajuh*, and the *Sāma*, which are verily as the limbs of Brahman, the Expander and Creator of these worlds, who expanded and created them (the worlds) at first in terms of thought-

¹ See *Kṛṣṇa*, pp. 195-'6.

² Modern writers on ethics base moral laws on either (i) revelation, or (ii) evolutionary tradition, or (iii) utilitarian expediency, i.e., reason guided by the motive of securing the greatest happiness of the greatest member, or (iv) individual conscience or intuition. Islāmic theology regards the "sources of law" as almost exactly the same (in principle, not as regards the actual books of course) as those mentioned by Manu, viz., the Qurān, 'Revelational Scripture,' Hadīṣ (the sayings and doings of Muhammad the Prophet and his apostles), Ijmāa (the decisions of the councils of the learned), and, finally, Qayās (one's own individual opinion based on reason). The Christian (i) Word of the Gospel, (ii) the Acts

as sound (Shabda-Brahma) out of the immensity of Brahma, the Infinite Principle of All-consciousness.¹

The original embodiment and expression of knowledge, thought, ideation, is in terms of sound and 'ether,' *ākāśa-tattva*, the first to manifest in the history of our world-system and of the human race, and possessed of potencies out of and by which all other forms and forces have been evolved subsequently and successively.

THE SOURCES OF DHARMA

Manu's promise is that

He who discharges his duties in accordance with this perfect knowledge and the memory, the high traditions,

and Traditions of the Apostles, (iii) the Decisions and Interpretations of the Fathers of the Church, (iv) Individual Conscience, are the same.

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।

ते सर्वार्थेषु मीमांस्ये ताभ्यां धर्मौ हि निर्वर्तौ ॥ *Manu*, ii, 10.

The orthodox reading is *अमीमांस्ये* instead of *मीमांस्ये* and the interpretation is that they are "not to be questioned" but "blindly followed". *मीमांस्ये* means "to be carefully examined and construed in accordance with the rules of the *Mīmāṃsa*". If *अमीमांस्ये* is accepted then it may be explained as meaning "not to be slighted and lightly doubted". That *मीमांस्ये* is the correct and better reading is shown by *Manu*, iii, 224, in which the word *मीमांसित्वा* occurs in the indubitable sense of "having carefully considered".

¹ पूर्वम्यो वेदयित्वेह श्रौतम् सप्तर्षयोऽब्रुवन् ।

ऋचो यजुषि सामानि ब्रह्मणोऽगानि वै श्रुतिः ॥

Maṭṣya P., ch. 145.

based thereon—he shall achieve good name here and highest happiness hereafter.¹

For there is an essential connexion between the two, and happiness hereafter is principally of the mental plane and depends upon the satisfaction of mind given to fellow-beings on the physical plane. Manu does not say “happiness here, always”—for the path of duty is often very hard to tread on earth, when the majority are not willing to walk upon it side by side.

And his injunction is that

These two sources of Dharma, knowledge and memory, science and tradition, revelation and law, should not be rejected lightly, but be always examined and considered carefully in accordance with the rules of the Mīmāṃsā, the Science of Exegesis, in all matters of duty; and he who flouts these two foundations of all life and duty should be excluded from the counsels of the good, excluded for the sake of public welfare, the good of all, for he would bring about general confusion and annihilation.²

The reason of the injunction becomes clear if we interpret Veda and Smṛti in their original, etymological, and comprehensive sense, *viz.*, consciousness and memory, Science and the Traditions based thereon.³

¹ श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः ।

इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥ *Manu*, ii, 9.

² योऽवमन्येत ते मूले हेतुशास्त्राऽथ्रयाद् द्विजः ।

स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥ *Manu*, ii, 11.

³ सतायां विद्यते, ज्ञाने वेत्ति, विंते विचारणे (विभावने) ।

विंदते विंदति प्राप्तौ, कारणे वेदयत्यपि ।

चेतनारव्यानवासेषु तथा वेदयतेऽपि च ॥

These are obviously the foundations of all good, noble and happy life, and he who will not accept them as such cannot be treated otherwise than as madman and nihilist, to be carefully excluded from all deliberations which seek to promote the welfare of the community.

DHARMA MUST BE RATIONAL

Manu says further, what Kṛṣṇa and Vyāsa repeat later, that

The appropriateness of all injunctions by the Ṛṣhis as to duty should be carefully ascertained by means of the reasoning that does not ignore first-hand observative knowledge and memory, but is consistent with and based on them—for only he who so applies his reason (not in the spirit of barren cavilling or shallow flippancy, but out

The Skt. root *vid* (Eng. wit, Lat. *videre*) has two principal meanings, to know and to exist; *esse* is *percipi*; other, but allied, meanings are, to think, to picture in mind, to reflect upon; to gain; to cause to know, to communicate, to impart; to experience or be conscious of; to tell; to dwell in. *Smṛti* is derived from *smṛ*, to remember; *Smara* is the erotic love which is always remembering and yearning for the beloved; in its larger sense, it is Cosmic Ideation, Universal Memory, which by its 'yearning' energy creates the worlds. So great family-traditions, racial memories, keep the family and the race going along noble paths.

Āmnāya means that which is remembered, from the Skt. root *mnā* (Gr. *mnasthai*) to remember. It should, ordinarily, have meant the same thing as *Smṛti*; but it does not. While *Smṛti*-s are digests and compendiums of law, written down by ṛṣhis, from time to time, out of their *memory* of the commands scattered through the Vedas, these latter, are ordinarily known as *Shruti*, "the heard," by the pupils from the teachers, generation after generation. But they are

of an earnest wish to find and understand the truth, and observes the not very arduous courtesy of listening with common respect to the opinions of the elders who have had more experience, and listens not for blind acceptance, but for careful pondering, he only) really knows the Dharma, and none other. Seek refuge in rationality; he who loses reason, loses himself. Cultivate reason diligently. He who does not know the objects and the reasons of the law, cannot really know the law; (reason, reasonableness, rationality, is the only ratio-maker, relation-maker, synthesiser, reconciler). Base your laws, spiritual and temporal, on the accumulated stores of science, checked by first-hand observation and scrutinising criticism.¹

Thus interpreted, none could seriously contest the foundations of the V a r ṇ ā ś h r a m a D h a r m a.

But some might say that the interpretation is too broad, and only a few specified books are meant by

also known as the *Āmnāya*, for they are carried in the memory. As a fact, even to-day, when lipi, writing (as distinguished from shruṭi, hearing) is so much to the fore, yet the really active and effective knowledge of a person is what he has heard and carries in his memory and can readily speak out to, and cause to be heard by, others, viz., his own shruṭi and smṛti. Education, even to-day, is in large part by word of mouth, oral teaching and lecturing.

¹ बुद्धौ शरणमन्विच्छ...बुद्धिनाशात्प्रणश्यति ॥ *Gītā*, ii, 49, 63.

प्रत्यक्षं चानुमानं च शास्त्रं च विविधागमम् ।

त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता ॥

आर्षे धर्मोपदेशं च वेदशास्त्राविरोधिना ।

यस्तर्केणानुसंधत्ते स धर्मं वेद नेतरः ॥ *Manu*, xii, 105, 106.

अकारणस्तु नैवास्ति धर्मः सूक्ष्मोऽपि जाजले ।

कारणाद् धर्ममन्विच्छेत् न लोकं विरसं चरेत् ॥

Mbh., Shāṇṭi, ch., 265.

Shruti and Smṛti. Yet even they must admit that the books have not come down to us in their entirety, that much the larger portion of them has been lost.¹ Many of the books available, and regarded as sacred, open with the express statement that that work exists in a hundred or a thousandfold greater size and detail in the heaven-world, or in the Saṭya-loka, a fact which is fairly obvious when we consider that everything is connected with everything else, and that every science is capable of infinite expansion. As the poet has well said :

Flower in the crannied wall,
I pluck you from the crannies,
I hold you in my hand, root and all,
But if I could know you, all in all,
I should know what God and Man is.

And, in any case, the narrower view, which would exclude, is not likely to be of much practical help at this time. Indeed it is a great hindrance.

¹ A *Taittirīya* text expressly says, अनन्ता वै वेदाः, "The Vedas are endless," countless, infinite in number and extent, even as the World-process, obviously, if Veda means, as it ought to, and in reason cannot but mean, all true Science—if it is to justify the veneration given to it. Patañjali's *Mahā-bhāṣya* is a comparatively recent work on Samskr̥t Grammar, written circa 178 B.C., when Pushya-mitra, mentioned therein as a contemporary, hurled from the throne of Magadha the last scion of the Maurya dynasty, founded by Chandra-gupta, after putting down the prefects of Alexander in the Panjāb. It mentions twenty-one "branches" of the R̥k, one hundred and one of the Yajuh, one thousand of the Sāma, nine of the Atharva. See *The Prap̥nava-Vāda* of Gārgyāyana, translated by the present writer, on the subject of the Veda and its extent, intent, and content.

SUPERPHYSICAL AND PHYSICAL, RELIGIOUS AND
SECULAR, ARE NOT-SEPARATE

It is noteworthy that the distinction between 'the secular' and 'the religious' does not appear in the older culture, as it does in the present.¹ The Samskr̥t verb-root *viḍ*, to know and to exist—for knowledge and existence are aspects of each other—is the common source of all *Veḍa* and all *Viḍyā*. All sciences and all arts are regarded as comprised in the supplementary *Veḍas* (*Upa-Veḍas*), or the limbs and parts (*Veḍ-āṅgas* and *Veḍ-op-āṅgas*) of the one *Veḍa*. The word *Shāstra*, from *shā*, to teach, is only the causative aspect of *viḍ*, to know. Probably the modern word 'science' is derived from the same root, or the allied one *sham*, to inform. In Manu, the expression, "the science of the *Veḍa*" (*Veḍa-shāstra*) occurs repeatedly, in the sense of *Ātma-viḍyā* or Metaphysic, and nowhere in the work is any distinction, of nature or kind, made between *Veḍa* on the one hand and *Viḍyā* or *Shāstra* on the other, but only of whole and parts, organism and organs. Every piece of true knowledge and genuine science is part and parcel of the Total Knowledge (*Akhila-Veḍa*) which is the

¹ "The fact that everything which we admire as true, beautiful, and good, has been evolved under natural conditions, gives a religious complexion even to the idea of nature . . . The religious feeling might be called a cosmic vital feeling." Hoffding, *Psychology*, p. 262.

source and the foundation of *Dharma*. So much so is this the case that there is no distinctive name for the Hindū religion, as there is for others. It is only the Ancient Law (*Sanātana Dharma*), the Law of Knowledge or Scientific Religion (*Vaidika Dharma*), the Duty of Man (*Mānava Dharma*), the Duty of the Stages of Life and the Classes of Men (*Varṇ-āshrama Dharma*). There is no word in Samskr̥t possessing exactly the same as the current connotation of the word 'religion'—for the reason that the connotation embodies a half-truth, and half-truths are generally errors. Others may try to mark themselves off from the followers of the Law of Knowledge. Its followers can include them all without even changing their name. All can be, indeed all are, despite themselves, the followers of that Law to a greater or a lesser extent; to the extent that they guide their lives by the Religion of Science (*Veḍa-shāstra*), the Law of Wisdom (*Paramā-Vidyā*), the Noble Way (*Ārya-māta*) or the Great, broad, liberal, world-comprehending View (*Brahma-dṛṣhti*). This *Dharma* is so all-inclusive, of all religions, that it does not need to proselytise. By the inherent laws of human nature, every human being, so soon as he attains to a certain stage of knowledge, so soon as he crosses beyond the narrowing views of bigotry born of egoism, so soon must he of his own accord become a follower of this *Dharma*, and that without changing his previous

name. For all, in any part of the world, who can thus deliberately realise the value of the Religion of Science physical and superphysical, there are places, naturally ready, according to their respective temperaments, amongst the three twice-born castes. For those who have not progressed so far in soul-unfolding—their natural place is in the fourth division, and they *are* there, by whatever other names they call themselves.

CONVERSION INTO ĀRYA

Manu has, indeed, expressly declared that all human beings whatsoever, of every time and every clime, already belong to one or the other of the four classes, and that there is no fifth class.¹ His Mānava-Dharma, is, or at least is intended to be, an Organisation of the whole Human Race, and not of any one small or large sub-race only. It is a Scheme of Four main broad Vocational Classes or Professions, varṇa-s, into which all sorts of tribes, nations, sub-races, races, jāti-s, could be fitted in and incorporated. And this was undoubtedly done extensively in the earlier centuries of the Āryan occupation of India, and probably down to so late as the commencement of the Vikrama

¹ ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः ।

चतुर्थ एकजातिस्तु शूद्रो, नास्ति तु पंचमः ॥ x, 4.

era, 57 B.C., by means of *vrāṭya-sṭoma* ceremonies (as, f.i., those referred to in the *Atharva Veda*, Book XV, and in *Manu*, ii, 39), in accordance with the injunction of the *Rg Veda* (IX, 63, 5), “Go forth and Āryanise the whole world”.¹

NEED OF LIBERAL INTERPRETATION

If the custodians of the ancient law, in this land of India, would expand their souls and minds to the width of such construing, in terms of living vocations, appropriate temperament, natural endowment, instead of blind, rigid, dead heredity, then, instead of crushing out its life with the ever more tightly closing iron bands of narrow interpretations, they might give it a vast expansion, and bring all nations, at one stroke, within its pale. The *Brāhmaṇas*, *Kṣhatriyas*, *Vaiśhyas* and

¹ कृणुष्वं विद्वस्य । The word *vrāṭya* or *vrāṭina* means nomads, broadly; and its opposite is *shālīna*, the settled.

व्रातेन जीवति (Pāṇini, *Sūtra*, ch. 5, Sec. 2); व्रातैः चरति; व्रतं अर्हति, व्रतेन संशोधनीयाः संस्कार्याः भवति; इति ब्राह्म्याः अथवा व्रातीनाः; those who live by the produce of daily labor, hunting, wage-work, etc.; who move about in hordes; who can be “purified,” civilised, by special disciplinary observances; such are *vrāṭya* or *vrāṭina*.

शालानु वसन्ति; शालिभिः जीवन्ति; सदाचारैः शालन्ते इति शालीनाः; those who dwell in fixed and settled houses; who live on rice and other grains produced by agriculture; who observe good manners and regular customs; such are *shālīna*.

Shūdras of America, Germany, France, Russia, Britain, and all other countries of the West, would then at once take their places side by side with the Brāhmaṇas, Kṣhattriyas, Vaishyas and Shūdras of India, China, Japan, Persia, Arabia, and all other countries of the East.

In modern India also, a distinction has grown up between spiritual and temporal, divine and worldly, *vaidika* and *laukika*. This is perhaps partly due to the fact that in the course of evolutionary densification of the outer body, the physical plane became more marked off from the superphysical, and the physical began to be too much with us, while the superphysical receded more and more into the mysterious distance. For the rest, it seems due to the general wave of egoistic competition and concurrent excessive differentiation and division in all departments of life—which wave, while running highest in the west, the habitat of the fifth sub-race, has also affected all other parts of the earth-world.¹

ESOTERIC AND EXOTERIC KNOWLEDGE

In the earlier day, whatever difference was made between sacred and lay, was, it would seem, only the difference between the more important and the

¹ The Atharva Veda, XII, 1, in the Hymn to the Earth, sings: "Thine, O Prithivī!, are the Five Races, for whom, though they be mortal, Sūrya spreads forth daily with his rays the Light that is Immortal."

less so.¹ The head-works of an extensive scheme for the water-supply of a capital are most particularly guarded against casual and careless sight-seers, and from all possible causes of taint. The pipes and taps in the immediate use of the townsfolk cannot be and are not so guarded. Facts of science and products of mechanical art, when they subserve the military purposes of the State, become official secrets, and are guarded rigorously by acts of legislation. Even so, the *secret* knowledge, physical or superphysical, contained in those works which are known as "the Veda proper with its secrets (Rahasya)," the heart of the total Veda as distinguished from its limbs and clothing, was guarded from misuse and the taint of sin and selfishness with greater care than the rest. That there is a secret significance in parts of the Veda is expressly mentioned by Manu :

He who bringeth up the pupil, investing him with the sacred thread, and teacheth him the Veda with its *secret* meaning and its practical working—he is known as the *Āchārya*. And not easily and lightly may any one learn this *secret* meaning and its practical working. The twice-born should acquire the whole of the Veda with its *secret* meaning, with the help of *ṭapas* of many kinds, ascetic practices of self-denial, fasts and vows and vigils, as ordained by rule.²

¹ Herbert Spencer, *Principles of Sociology*, III, "Ecclesiastical Institutions," gives his own explanation of how differentiation grew up between secular and religious.

² उपनीय गुरुः शिष्यं वेदमध्यापयेद् द्विजः ।

सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥

But this occult knowledge was never withheld from the duly qualified (aḍhikāri) who, by his desert, had gained the right and title to it.

When the arrangements for the handing on of the Secret Doctrine from generation to generation began to degenerate in the temples and the houses of the teachers, because of the degeneration in the character of the custodians, since the setting in of the present cycle on the day that Kṛṣṇa left the earth, and the sacred secret knowledge began to be misapplied by them for selfish purposes instead of for the public good, then, it is said, the Buddha published a part of it to the world at large, to make that world less powerless against what was becoming black magic; to attract fresh recruits, in the shape of souls with the potencies of self-sacrifice and of superphysical development in them, for re-strengthening the ranks of the Spiritual Hierarchy which guides the evolution of men on earth; and, generally, to restore the disturbed balance and further the behests of the Great Law.

तपोविशेषैर्विद्विधैर्ब्रतैश्च विधिचोदितैः ।

वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना ॥ *Manu*, ii, 140, 165.

Manu, ii, 76-83, and xi, 265, speak of the guhya, the secret, "of the three-lettered AUM, which is Brahma, and by knowing which only is the Veda known". The *Praṇava-Vāda* may be regarded as the commentary on these verses.

H. P. Blavatsky speaks in *The Secret Doctrine* of the Vedas as being the work of Initiates and containing much occult science, in veiled language, which can be extracted only with the help of different "keys". See *Kṛṣṇa*, pp. 136, 220-'1.

DISTURBANCES AND RESTORATIONS OF BALANCE

These restorations of balance are periodic. In our own day, when the secret knowledge became wholly lost from public consciousness in India; when it began to appear in the west, in the shape of the secrets of science and of "mediumistic spiritualism," but in disjointed pieces, and unhealthily, for lack of the unifying metaphysic and purifying ethic; when it began to threaten danger to mankind because of the underlying spirit of materialism and sensuousness which was guiding the utilisation of those secrets in daily life; then, it may well be said, the balance began to be and is still being restored by a new public disclosure of the spiritualising and elevating principles of that Secret Doctrine, by means of the Theosophical Society and other more or less similarly spiritual movements. Material science and civilisation having encroached upon the forest-haunts and mountain-solitudes to which the Ancient Wisdom had retired for the time, in the purposes of Providence, it became unavoidable, by the law of action and reaction, that spiritual science and civilisation should in turn invade the restless brains and roaring Babylons where material desires and sciences hold revel. When Hiranya-kashipu and Ravana drive Indra from Heaven, then Prahrada and Vibhishana are born in their very palaces on Earth, to bring about their downfall and destruction. It is the old,

old, churning of the ocean of life, between the two forces of 'spiritwards' and 'matterwards'; the ever-repeated battle between the gods and angels (Suras, Devas) and the demons and titans (Asuras, Daityas), now the one prevailing, now the other; which churning and battling makes up the Play and Pastime (Līlā) of the Supreme. Other myths, legends, stories, and histories (—they are all very much allied, all are concrete 'dream-dramatisations' of abstract principles, ideas, wishes, forces, laws—) illustrate the same eternal Ideation. Hiranya-kashipu, the "Golden-throned," is an evil titanic re-incarnation of Vijaya, a fallen archangel of Viṣṇu, and wars against Him with all his might. His son Prahrāda is an ardent whole-souled devotee of Viṣṇu, to protect whom from the tortures inflicted by his father, Viṣṇu suddenly appears as Nara-Simha, the "Man-lion," and rends Hiranya-kashipu in pieces.¹ In a later incarnation, Hiranyāksha and Hiranya-kashipu (Jaya and Vijaya) appear as Rāvaṇa and Kumbha-karṇa, and war against Rāma (Viṣṇu incarnate as Perfect Man), but their younger brother Vibhiṣaṇa is a whole-hearted devotee of Rāma. Thus do the lobes of sin and the nerve-strands of

¹ A rationalist may perhaps explain that this "Man-lion" was a pet of Prahrāda's. Theosophical literature has another explanation, of a special breed of lions, having a face distantly resembling the human.

conscience strive against each other, or function turn by turn, in the same brain.

ALL-PERVADING COMPREHENSIVENESS OF DHARMA

Along the lines of this view of the Vārṇāśrama Dharma, it becomes easy to understand why that Dharma includes so many of the small personal and physical details of life. The modern student, starting with a narrow and sharply-defined notion of what he calls religion, *viz.*, beliefs and practices concerning superphysical affairs alone, and regarding these as wholly cut off in nature from physical affairs, and identifying the word *dharma* with religion, wonders vacantly that "the Hindū eats, drinks, sleeps, bathes, studies, travels, sells, purchases, as well as marries, worships, prays, and dies, all by the rules of 'religion'". He does not wonder, but takes it as a most acceptable and proper compliment to his intelligence, if he is told that he himself does all these things, or at least tries to do them, in accordance with the rules of 'science'. And yet the word 'religion' in the one case means exactly the same thing as 'science' in the other. For Dharma is not merely other-world-religion, for use on Sundays only, and in the churches only, but is also every duty, every piece of right conduct, every law, every proper and specific function of every thing or being, in this and in all

other worlds. And Veda is all-knowledge, all-science, of the physical and the superphysical planes, and not merely of the physical, as the science of the modern west has been so far, though now it is beginning to reach out into the unexplored subtler planes, with much reluctance and internal conflict. Manu's Dharma-shāstra thus becomes the Whole Scheme and the Whole Science of Life; it is a Code for regulating that life so that it shall be, as far as possible, fullest of happiness and freest of pain in all its departments, physical and superphysical, which are ever interblended; and it utilises for its ends all the most important facts of all the sciences, which have any close bearing on that stage of human evolution with which the Code concerns itself.¹

PSYCHIC SCIENCE

To-day, in the west also, 'psychic science' is a recognised expression, and researches, investigations, reports, journals, books, concerning it are

¹ "The first [Dharma-shāstra] covers not only the laws made by man, but the laws of nature, i.e., all science, on the basis of which alone can men legislate without grievous error, for the welfare of their community. Take up any statute-book and you will find that every really and positively useful Act therein, every Act promotive of Public Health, Wealth, Comfort, Knowledge, Recreation, draws its support and justification from some facts of science." Bhagavan Das, *Indian Ideals of Women's Education*, p. 10, (Adyar Pamphlets Series).

multiplying.¹ So long as microbes and animal magnetism were not known to western science, rules as to 'touching and not touching' were pure superstition. Now they have become known, those same rules are becoming science. Indeed 'Science' is in danger of becoming more bigoted, tyrannical, narrow-minded, orthodox, than ever 'Religion' was. Witness the discussions and practices about inoculation and vivisection. So long as the astral and mental worlds of subtler matter (Bhuvah and Svah), and their denizens, disembodied humans, fairies, nature-spirits of various kinds

¹ Sir Oliver Lodge, F.R.S., eighty years of age, a leader in science, ex-President of the British Association and of the Radio Society of Great Britain, and ex-Principal of the Birmingham University, and also a leader in psychical research, in the course of an address, at Bristol, on 7th September, 1930, said: "Many have a feeling of resentment against those who would switch the line of discovery to any extent away from the beaten track into unknown regions. . . . The time will assuredly come when some of these avenues will be explored by science; and there are some who think that the time is drawing nigh when that may be expected to happen." He concluded with these words: "The universe is a more spiritual entity than we had thought. . . . The real fact is that we are in the midst of a spiritual world, that it dominates the material. It constitutes the great and omnipresent reality whose powers we are only beginning to realise, whose properties and functions exhaust all our admiration. They might indeed be terrifying had we not been assured for our consolation that these tremendous energies are all controlled by a Beneficent Fatherly Power whose name is Love. In that faith we can face any destiny that may befall us in the infinite future." The Upanishats call that Power, that Love, by the name of Sat-Chid-Ānanda Brahma, Param-Ātmā, the Supreme Self, the Universal Life.

(preṭas, apsaras, gaṇḍharvas, devas), are not definitely perceived by scientific men and their followers, so long as the passage to and fro of human selves between the various worlds, and the causes and conditions of such passing to and fro, are not realised, all beliefs and practices regarding these will remain superstition to them. As soon as they are perceived and understood, these beliefs and practices will become the subject-matter of the most important of all applied sciences, the new and larger Dharma-shāstra of the future. And this is quite natural and proper. Superstition is faith without reason. Science is the same faith, but with reason. In India, the beliefs and practices are left; the reason has disappeared. In the west the reason is slowly appearing; the beliefs and practices will follow. Mutual help would make the restoration of the whole so much the quicker, and obviate the danger of mistakes and running to extremes over half-discoveries.¹

¹ Witness, for example, the excessive "touch-me-not"-ism that arose when the spread of disease by microbes was newly discovered, and which began to be corrected when it was further discovered that a great many bacteria help to make excellent edibles. With a special bacillus being discovered for each disease, every day, the doctrine of inoculation for diseases will naturally soon reach, if it has not already reached, its *reductio ad absurdum*, and the excessive and therefore morbid and in-sane expertism of science will be effectively condemned and put down by the layman, who is, after all, the parent of the expert, and the final judge between disagreeing doctors and experts of all sorts. A professor of medical science in a College, recently said that medical

KNOWLEDGE MUST COMBINE WITH VIRTUE

But in order that such mutual help may become possible, the outer custodians of the ancient learning, or rather of such pieces of it as are extant, and the creators of the new learning—the

opinion is again veering round to the view that the maintenance and promotion of *general health and vitality* is more important than the extirpation of disease microbes. It is the old story, in ever new forms, of soil vs. seed, general health vs. special microbe, nature-cure vs. drugs, moral culture vs. penal code, layman vs. expert, general economic prosperity vs. special public services, the citizen doing things for himself vs. the state doing everything for him. The golden mean is always the best course. Manu's Scheme, always eminently sane and rational, accordingly, provides for the best possible education and general culture (besides special vocational technical training) to be given to every citizen-layman-householder, in the first place; and in the second place, makes provision for experts to supplement, when absolutely necessary the lay householder's general knowledge. The maxim that "Those governments are best which govern least" seems to pervade his laws. The people, properly organised and educated, should do as much for themselves as possible. If the general health is good, the vitality, the life-forces, strong, the organs functioning normally, the seeds of disease will not find nourishment in the body, though all sorts of them are always present. Only when the phagocytes weaken, the foreign germs flourish; as when the police slacken, or, worse, become dishonest, the underworld of crime and vice, always present, rushes out to overwhelm the upper; the current dailies are full of accounts of how the police are in collusion with the criminals in Chicago and other big towns, and are causing terrible atrocities; the reports of governmental Commissions and Committees themselves prove the great corruption in almost all departments of the public services in India; and in almost all countries the conditions are similar, more or less, *because* the public-servant has made himself public-master.

brāhmaṇa-s of the east and the brāhmaṇa-s of the west—should both broaden their minds sufficiently to make common cause. Manu says,

Viḍyā came to the brāhmaṇa, and pleaded: "I am thy sacred trust. Do thou guard me well and give me not away to the impure, the crooked-hearted, and the shallow-minded that cavil slightly. So only shall I be of ever greater power and virtue."¹

Thus Knowledge sought refuge and home with her natural guardian. So well has he protected her that he himself knoweth no longer where he hid her away! Only her outer dress remains with him. And now when she is asking him to let her put on that dress again, she is not recognised by him. He is satisfied with the outer clothing and displays it to strangers, and desires that it be honored and accepted as the Ancient Wisdom herself. But the custodian and his dress meet no longer with honor, but with contempt and ridicule, like a king degraded and dethroned and deprived of power, but left with the robes of royalty and walking about in them in the streets of a strange town, where the children, ungrown souls, throw mud at him and treat him as a lunatic or a masquerading clown. This has happened in the east. Almost worse has taken and

¹ विद्या ब्राह्मणमेत्याह शेषधित्तेस्मि रक्ष मां ।

असूयकाय मां मा दास्तथा स्यां वीर्यवत्तमा ॥ *Manu*, ii, 114.

The more sonorous Vedic form of this verse is :

विद्या ह वै ब्राह्मणमाजगाम गोपाय मां शेषधित्तेऽहमस्मि ।

असूयकायानृजवेऽयताय मां मा दाः वीर्यवती तथा स्याम् ॥

is taking place elsewhere. The brāhmaṇa-s of the west have made themselves slaves, and prostituted their Science, to the demons of Militarism and Capitalism, the perverse and un-duti-ful kṣhaṭṭriya-s and vaiśhya-s, there, as witness the Great War of 1914-'18.

To restore the Ancient Wisdom to her rightful throne in the hearts and minds of the whole human race, it is necessary to ally the outer form and dress of learning with the living soul and body of true austerity (tāpasyā).

And the tāpas of the brāhmaṇa, *i.e.*, the man of the learned professions, is avoidance of luxurious living and diligent pursuit of study, assiduous search for ever more and more of knowledge; as the tāpas of the kṣhaṭṭriya is protection of the weak; of the vaiśhya, distribution of the necessaries of life; of the śūdra, the helping of all the others to do their respective duties. The Veda feareth him who knoweth little: "This man will deprive me of my rightful meaning," will murder the text and pervert the true sense. The Veda needs to be expounded with the help and in the light of comprehensive history and science.¹

FRESH BEGINNINGS

We must go back to the origins of life and power. Not otherwise can fresh vitality be

¹ ब्राह्मणस्य तपो ज्ञानं तपः क्षत्रस्य रक्षणम् ।

वैश्यस्य तु तपो वार्ता तपः शूद्रस्य सेवनम् ॥

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।

विभेद्यल्पश्रुताद्वेदो मासयं प्रतरिष्यति ॥

Manu, xi, 235; *Mbh.*, Ādi., i.

found. Streams of living water, wandering far from their sources, become befouled. Those who want pure drink must toil back to the sources. Waking and working, the embodied self becomes tired; for fresh supply of energy it must go back to sleep. When commentaries upon commentaries have overlaid and buried out of sight the real meaning of the text, we must dig down to it again. When narrow and exclusive interpretations have brought about the rigidity of disease and the poisoning of the juices of the mental body with mutual distrust and arrogance, hatred and selfishness, then we must seek and assimilate more liberal and rational ones with the help of the knowledge newly stored by younger nations, to restore the elasticity of health and the free circulation of the vital fluid of love and sympathy and mutual helpfulness in the limbs of the old. And for fresh inspiration to interpret newly and livingly the old learning, we must go to the mental *tabula rasa* of meditations and the physical and ethical conditions of self-denying asceticism and self-discipline (tapaśyā) and subjugation of the lower, when only the Higher can make itself visible and audible. Manu says :

Self-denial and science, philanthropy and knowledge, which together make wisdom, are the way of the brāhmaṇa to the highest goal. By strenuous self-denial and conquest of the lower cravings he destroyeth all the demerits that hinder the growth of the soul, and then

doth the Wisdom shine out by which he attaineth the Immortal.¹

OLD IDEAS

Before beginning the exposition of Manu's treatment of the problems above referred to, an attempt may be made to illustrate the significance of the old words and ideas with the help of the new. The west is beginning to recognise consciously the inextricable inter-weaving of the individual life with the social, the inseparable interdependence of the two. Its thought on the subject is as yet perhaps inchoate. But it is fresh, living, therefore nascent, vigorous, full of promise. The older thought, on the other hand, though perhaps complete in its way, defined in shape, rounded out and finished, is withered with the withering which has fallen on the noble words in which it is enshrined, because of great age. Placed beside the new, the old may rejuvenate itself with the radiating vitality of the young, and at the same time help to bring to full bloom what is now in bud in the latter. A few passages will therefore be extracted below from modern western writings which may serve to illumine how close the relationship is between *varṇa-dharma* and *aśrama-dharma*, 'social polity' and

¹ तपो विद्या च विप्रस्य निःश्रेयसकरं परम् ।

तपसा किल्बिषं हन्ति विद्ययाऽमृतमश्नुते ॥ *Manu*, xii, 104.

'individual polity,' the higher socialism and the higher individualism, and how both are guided by the purush-ārtha-s.

Vaṛṇa-dharma is the organisation of the social life of the whole Human Race as one vast community, made up of many smaller communities, as the one vast earth-encircling ocean is made up of many seas. Such organisation means the fitting of every person into his proper place in society, assigning to him that particular kind and part of the social labor for which he is best fitted, by the performance of which he secures livelihood for himself and family and at the same time helps on the total life of the community. Āshrama-dharma is the organisation, the ordering, the planning out, of the life of each individual human being in that community, so as to bring out the best that is in him.

Vaṛṇa means that which is chosen; also color or paint; also that which describes.¹ That vocation which is 'chosen' by a person for his means of living, and which 'describes' him best and most fully, by showing his position in human Society, his special relation to his fellow-men, that is his vaṛṇa. We see that every mood of mind

¹ वृ, वरणे ; वर्ण, वर्णने ; वृ, आच्छादने । जीविकार्थं त्रियते इति वर्णः ।
वर्णयति वा पुरुषं इति वर्णः । वस्त्रवद् आच्छादयति, श्वेतः, रक्तः, पीतः,
कृष्णः, इति वर्णः ।

goes with a corresponding mode of matter ; that psyche and physique correspond ; that some persons are 'built,' physically as well as mentally, for one kind for work, others for others ; some for poring over books, antiquities, nature-phenomena, some for soldiering and adventuring, some for trading and counting and accounting, some for handy helping of others ; that each occupation has and creates its own characteristic and typical expression of face, its special gait and carriage, its stoop or stride, its peculiar postures and general set of limbs and shape of body, its manner, its tone of voice, its way of thinking and feeling, which last is the deep-lying cause of all the others. It seems possible even that the color and complexion of the outer skin of the physical body of a person may have a correspondence with the color and complexion of his inner mental body. And, any way, it is easy to understand that when we mention a man's 'business in life,' we 'describe' him most fully—he is a professor, an admiral, a lawyer, a banker, an author, a stonemason, a bricklayer, an engineer, a painter, a gardener, a king, a jeweller, a constable, a judge, a manufacturer, a merchant, etc. In law courts deponents are asked to give their names, their father's names, their places of residence, and their *occupation*, which finishes off the *description* of the man.

Āshrama means a place of work and also a place of rest ; hence a dwelling-place in which one

both works and takes rest.¹ Āshrama-s are the successive stages of life, through which all human beings should pass normally, laboring and resting for a quarter of the lifetime in each. Of varṇa-s, a person can usually take up only one in one life; Changes of vocation are obviously difficult, and can be only exceptional. One who has been a soldier for many years cannot become an educationist or a merchant at a moment's notice. But everyone ought to work, and work hard, at the performance of the duties appropriate to each stage; and they are duties which, in broad outlines, are common to all individuals, though, in details, they differ. Thus, every one must gather some *general* culture in the first āshrama, and keep the lamp of knowledge burning, generation after generation, unless congenitally incapable of doing so; while the *special* vocational knowledge will differ with the temperament. So every one must also rear a family, hand on the torch of life undimmed, and keep unbroken the continuity of the race, in the second; but what the particular kind of his household

¹ श्रम्, परिश्रमणे, तपसि, खेदे च, "performing austerities, penances, fatiguing oneself." Compare the Buddhist Shramāṇa. श्रम् by itself means primarily to labor; but with the prefix वि, it means to rest; with आ, it may mean either. Words sometimes come to mean two opposite things; there are a considerable number of such in Samskr̥t, and, it is said, in Arabic. In English, "invaluable," "priceless," "pitiful," "wretched," "sorry," etc., are examples.

will be, careworn patriarchal prince's or prosperous carefree peasant's, sedentary shopkeeper's or pedantic schoolmaster's, sturdy soil-tiller's or singing cowherd's, will depend on his peculiar temperament. So, again, every one must 'sacrifice' for the public good, in the third, so that the supply of 'public servants' of the *highest* type, because *honorary*, is never exhausted, and the many-hued splendor of reasonable private and great public possessions never fails; but whether he will serve as unremunerated legislator, or municipal councillor, or creator and endower of hospitals, temples, colleges, universities, art-galleries, public parks, or organiser or member of town militia or vigilance committees—will depend on his special temperament and training and vocation followed in the second stage. In the fourth stage all should think of things beyond and behind and permeating the things of this world; and here again his achievement will differ, in kind and degree, with his psycho-physical temperament.¹

¹ See *Kṛshṇa*, pp. 200-2, 218. Buddhist works speak of three types of Bodhi-sattvas, viz., Prajñā-dhika, Śradhā-dhika, and Viryā-dhika, that is to say, excelling in (i) Knowledge, (ii) Devotion (Compassion), (iii) Action, respectively. Our Buddha is said to be Viryā-dhika, a Master of Action, though he is also known as the Lord of Compassion, and also the Enlightened One. Perhaps the indication is that his enlightened knowledge and profound compassion were *actively* employed for the helping of the world. See A. Dharmapāla, *Ārya Dharma of Śhākya Muni*, p. 19.

Finally, it has to be remembered that organisation means (a) specialisation and division of labor, *i.e.*, of functions, and (b) organs discharging the different functions, systematically graded as super-ordinates, co-ordinates, and sub-ordinates, all bound together by the cord of subservience to a common 'goal,' which may have intermediate, subsidiary, goals also. These are our two (or four, or six, as we may like to divide and sub-divide) purush-ārtha-s, ends of life, the 'desirings,' the 'wished for riches,' the 'interests,' of a 'person'.¹

NEW WORDS

And now the modern passages which approximate to and illustrate these ideas.

Spencer concludes his great work on the *Principles of Sociology* with the following words :

The ultimate man will be one whose private requirements coincide with public ones. He will be that manner of man who, in spontaneously fulfilling his own nature, incidentally performs the functions of a social unit; and yet is enabled so to fulfil his own nature by all others doing the like.

¹ अर्थ, याचने । पुरि शेते इति पुरुषः । 'That which is asked for, begged, desired' is artha, hence property, wealth (well-ness), possessions, interests of all kinds. 'That which sleeps, dwells, in a tenement, a town, a house, a body,' *viz.*, the jīva or soul, is a puru-sha. The Latin word *persona*, a mask, seems to be allied. The body is the mask which the soul puts on.

"His own nature," in terms of *Manu* and *Gītā*, would be his special psycho-physical temperament and constitution, his *varṇa*, his *swa-dharma*.

Repeatedly Spencer observes sadly :

The forms of social organisation are determined by men's natures, and only as their natures improve can the forms become better . . . The practicability of such a system [of co-operation] depends on character . . . Higher types of society are made possible only by higher types of nature . . . The requisite sweet reasonableness is not yet sufficiently prevalent . . . Out of ignoble natures [we cannot] . . . get noble actions. (*Prin. of Sociology*, III, pp. 564, 579.)

Manu tells us that the only way to raise the general level of character, and maintain a perpetual pull upwards is to make division of social labor, and *equitable partition of means of living*, and of *special rewards*, (as has been indicated before and will appear more and more fully as we proceed), thereby creating the best form of communism, and therein giving the highest *honor* (not power, nor wealth) to the true *brāhmaṇa*, the man of self-denial, of science, of wisdom, the perpetual preceptor and exemplar of the higher Self, common to all beings, the Universal Principle of Common Life, the fount of the real Spiritual Communism out of which all that is really noble, valuable, and practicable in so-called communism flows of itself, while its disastrous errors are avoided. By thus constantly spiritualising the whole culture of the community, by means of a class of genuine congenital missionaries (as contra-distinguished

from mercenaries) can the ignoble be converted into noble, the lead into gold ; for the thought of this higher, this Supreme and Eternal, Self is the one and only elixir of life which converts tired feebleness into fresh strength, decrepitude and death into new life ; it is the one secret chemical which transmutes the base into the noble metal. A community in which a fair number of such philosopher-scientist-priest-legislator-ascetics, genuine brāhmaṇas, natural priests of the Self, Brahma, are moving about, mixing with and counselling and instructing the people and the people's children, is very fortunate ; it can never fall into ignoble ways.

To find out the " own nature " above referred to, of each young person, is one of the main tasks of the brāhmaṇa-educationist. How to ascertain and develop the special vocational aptitude of each young person—this is the problem which is rightly attracting more and more attention in the west—and has not been solved yet by far. A state which solves this problem, and two others equally important, *viz.*, (i) how to elect legislators of the right quality, good as well as wise, selfless as well as experienced, talented as well as upright, *ethically* as well as intellectually fit, full of knowledge and also full of philanthropy, and (ii) how to *adjust its population* to its natural resources, and keep that population in necessities as well as comforts, without exploiting other and weaker nations—that

state will find very probably that it has unconsciously adopted and adapted the principles (not, of course, the details) of Manu's Scheme.¹

A Federal Board of Vocational Education seems to have been recently created in the U.S.A., which has defined its duty as being "to extend and democratise the secondary public school system of the U.S. so as to offer a broad practical training for useful employment to the growing millions of our boys and girls, who for want of such training are going unprepared for their life's work into Agriculture, Industry, Commerce, and the Home". The function of Vocational Guidance is said by this Board to be "to help each individual to reach that particular vocational niche or, better, gateway, which leads where he will most greatly benefit himself and most fully contribute to the good of all. . . . A satisfactory programme of industrial or vocational education can be prepared only on a *national scale*".²

Manu provides for more than a national scale. His arrangements are on an earth-wide scale.³

¹ For a conversation on this subject with the head of the Department of Education, in Columbia University, New York, see the present writer's pamphlet on *Indian Ideals of Women's Education* (Adyar Pamphlets Series).

² This is taken from the presidential address of Mr. N. S. Subba Rao, at the Indian Economic Conference, Allahabad, held in December, 1929.

³ Baron Kikuchi's book on *Japan* (pub. 1909) exhibits a very admirable system of cultural and technical education,

Another very recent writer says :

In his realistic grasp of the social nature of the individual's problem and his inexorable demonstration of the unity of the health and harmonious behaviour, Adler resembles . . . the great Chinese thinkers. . . He may well come to be known as the Confucius of the west.¹

Now Confucius is said, by history, to have woven together Philosophy, Cosmology, the Principles of Government, the Social System, the Moral System, and Religion, in a consistent whole ; and that is his title to fame as one of the greatest thinkers and teachers of mankind. But no systematic work of his own, expounding his views connectedly, is available. And Manu has perhaps done the work more systematically, fully, and scientifically. Comparisons are odious, but sometimes unavoidable, and occasionally very helpful !

This new thinker, Adler, so highly compared, says :

which may be said to have worked out the vocational aspect of Manu's principles of education in an up-to-date manner, but the suffusion of spirituality is almost wholly lacking.

¹ Mairer, *Introduction* (p. 30), to A. Adler's *The Science of Living* (pub. 1930). Adler is the third and latest of the three investigators and thinkers, the other two being Freud and Jung, who are credited with having created and developed the new and very important branch of Psychology, viz., Psycho-Analysis. The root-aphorism of this new science, in English words, may be said to be the very old proverb, "The wish is father to the thought," and in Samskr̥t "The a v y a k ṭ a - v ā s a n ā, the Unconscious Desire, which is the same as M ā y ā - s h a k ṭ i, is the cause of the conscious or v y a k ṭ a "; कारणमस्त्यव्यक्तं, *Sāṅkhya-kārikā*.

In each mind there is the conception of a *goal* or *ideal* to get beyond the present state, and to overcome the present deficiencies and difficulties by postulating a concrete *aim* for the future . . . Without the sense of a *goal*, individual activity would cease to have any meaning . . . *How this goal is fixed it is difficult to say* . . . In the *last* analysis, to have a *goal* is of course *to be like God*. But *to be like God* is of course the *ultimate goal*, the goal of goals, if we may use the term . . . The beginning of social life lies in the *weakness* of the individual . . . An individual who might be deficient in certain faculties if he lived in an isolated condition, could well compensate for his lacks in a *rightly organised society* . . . Every one has a *feeling of inferiority*. But the feeling is not a disease; it is rather a stimulant to healthy normal *striving* and development. It becomes pathological when it overwhelms, and instead of stimulating, depresses . . . The inferiority feeling stimulates to movement and action. This results in a person having a goal. Individual Psychology [which studies concrete individuals, as Adler's does] has long called the consistent movement, a plan of life . . . The normal man is an *individual* who lives in *society* and whose mode of life is so adapted that, whether he wants it or not, society derives a certain advantage from his work . . . (He is) *socially adjusted*. Also, from a psychological point of view, he has *enough energy and courage* to meet the problems and difficulties as they come along . . . (He is) *psychologically adjusted* . . . How shall we educate our children? This is perhaps the *most important* question in our present social life. It is a question to which *Individual Psychology* has a great deal to contribute. *Education*, whether carried on in the house or at school, is an attempt to *bring out and direct the personalities* of individuals. *Psychological science is thus a necessary basis* for the proper educational technique, or, if we will, we may look upon all education as a branch of that *vast psychological art of living* . . . The most general principle of education is that it must be *consistent with the later life* which the individual will be called upon to face. This means that it must be consistent with *the ideals of the nation*. If we do not educate children with the ideals of the nation in view, then . . . they will not *fit in*

as members of society. To be sure the ideals of a nation may change—they may change suddenly as after a revolution, or gradually, in the process of evolution. But this simply means that the educator should keep in mind a *very broad ideal*. It should be an ideal which will teach the individual to adjust himself properly to changing circumstances . . . (The way in which an individual's life is related to the communal being is distinguishable in *three life-attitudes*, as they are called—his general reactions to society, to work, and to love) . . . When (prodigies) approach the *three great problems of life*—society, occupation and work, and marriage—their difficulties come out . . . The goal of Individual Psychology is social adjustment . . . Only when we pay attention to the concrete psychological life of the *individual*, do we come to realise how important is the *social* element. The individual becomes an *individual only in a social context*. . . . Schools and teachers should be equipped with *psychological insight* which will enable them to perform their task properly . . . All individuals have a *sense of inferiority* and a striving for success and *superiority*¹ which makes up the *very life of the psyche*.²

COMPARISON OF THE TWO

The reader is now invited to compare the italicised words in the quotation, with Manu's

¹ नाल्पे वै सुखमस्ति, भूमेव सुखं । *Chhândogya*, 7, 23, 1.

² Adler, *The Science of Living*, pp. 33-4, 54, 61, 96, 100, 103, 173, (15), 185, 199, 214, 215. These extracts make up a very long quotation. There is nothing very unusual about them. Similar ideas are being expounded and discussed by scores of other writers, in books, magazines, dailies. Some western philosophers have expounded some of the ideas in even a better way. This particular writer has been utilised here, for the purpose of illustrating the ancient Indian ideas, because he has a certain weight and vogue at the present time in the west, his book happened to come to hand, seemed to be at least as good as any other was likely to be for the purpose in view, and was up to date (pub. 1930).

technical terms, as explained above, and judge whether the comparison helps or not to illumine the significance of Manu's terms, and, at the same time, to show that that significance, in turn, completes and lights up much that is imperfect and obscure in Adler's thought. His words—'goal, ideal, aim, ultimate goal to be like God, the ideals of the nation, a very broad ideal'—are very obscure as compared with, and are all included, completed, illumined, in Manu's *dharma*, *artha*, *kāma*, *moksha*. His difficulty as to 'how the goal is fixed,' is solved not by Individual Psychology but by Metaphysic and General or Universal Psychology. His 'weakness of the individual,' 'feeling of inferiority,' 'sense of inferiority,' 'striving for development and success and superiority, which make up the very life of the psyche'—all find their ultimate cause and reason in the finitising of the Infinite *Para-m-ātmā* into the *jīva-ātmā*, by *aśubha-vāsana*, the erroneous will-to-live as a separate egoist, at first, and then by the *jīva*'s striving to achieve the ultimate goal, under the stress of the opposite, *viz.*, *śubha-vāsana*, the right will-to-live as a universalist, to merge into the All again. His 'Individual Psychology' and 'Psychological science as necessary basis of education' are only a part of *Ātma-Vidyā*. His 'rightly organised society' and 'individual in right social context,' when realised, will probably be found to be very like Manu's and Kṛṣṇa's *Cātur-varṇya*

and Chāṭur-āshramya. The individual's being 'socially adjusted' is his finding his proper varṇa; having 'enough energy and courage,' being 'psychologically adjusted,' is becoming sṭhita-prajñā¹, in the terminology of the *Gītā*. How educate, so as 'to bring out and direct the personalities of individuals,' to make these 'consistent with the later life,' is the finding and developing of the true varṇa of the student by the teacher. The 'vast psychological art of living' is Manu's Code of Life. The 'three life-attitudes' and 'the three great problems of life' connect with the three éshaṇā-s and three ṭoṣhaṇā-s, the primal appetites-ambitions and their gratifications, the way of which again has to be sought and found in metaphysic.² The 'teachers with the psychological insight' needed to decide and guide the vocational aptitudes of pupils are the true brāhmaṇas—not by birth (janma), but by psycho-physical temperament, ascetic way of life, *appropriate means of livelihood* (karma), self-denying philanthropy, and wisdom.

These considerations naturally lead on to a fuller discussion of the Problems of Education.

¹ 'Steady-minded'.

² See *The Science of the Emotions*, ch. "On the Nature of Desire".

CHAPTER III

THE PROBLEMS OF EDUCATION

चातुर्वर्ण्यं त्रयो लोकाश्चत्वारश्चाश्रमाः पृथक् ।
भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिद्ध्यति ॥
विभर्ति सर्वभूतानि वेदशास्त्रं सनातनम् ।
तस्मादेतत्परं मन्ये यजन्तोरस्य साधनम् ॥
उपनीय गुरुः शिष्यं वेदमध्यापयेद् द्विजः ।
सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥
तपोविशेषैर्विविधैर्ब्रतैश्च विधिचोदितैः ।
वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना ॥

Manu, xii, 97, 99 ; ii, 140, 165.

The four types of human beings, the four stages of life, and all the infinite variety of experience implied by these, nay, the three worlds, or yet more, the whole of the happenings of all time, past, present, and future—all are revealed, upheld, maintained, made possible and actual, are realised, only by Knowledge, by Consciousness (Universal and Individual).

The Ancient Science of True Knowledge beareth and nourisheth all beings. All welfare dependeth upon Right Knowledge. Right Knowledge is the living creature's best and most certain, nay, his only means to happiness. To achieve it is therefore his first and foremost duty.

He who bringeth up the pupil, bringeth him near unto himself, and unto the Supreme Self, who invests him with the sacred thread that is the mark of the twice-born, and teacheth him the Scripture with its *secret* meaning and its practical working—he is the true āchārya. He who would be re-generated, would achieve second birth, into the world of Spirit, he must acquire the whole of the Wisdom with all its secret sciences, by means of ascetic practices of self-denial of many kinds, fasts, vows, and vigils, as ordained by ancient rule.

IN the last chapter, we went over the outlines of the history of the race; we saw that, during the current epoch, the ways to realise the ends of life are, according to Manu, the ways of the four main classes, temperamental types, vocational sections (v a r ṇ a), and of the four life-stages (ā s h r a m a); we made lists of the main problems of life, and arranged them into four large groups, as dealt with by the four stages and the four castes; and we also saw that the same old ideas are reviving, freshly if as yet somewhat inchoately, in the garb of new phrases, in current western literature. We may now attempt to discuss, in a little more detail, the solutions provided by Manu of some of those problems.

PLACE OF EDUCATION IN THE SCHEME OF LIFE

Under Manu's classification of the affairs of life, Education has to be dealt with first. From the

modern standpoint, which looks more to the physical life, one's nation must be 'powerful' first and be educated afterwards. The governments of to-day, therefore, concern themselves first and foremost with questions of offence and defence, increase of their own territories and population, and reduction of their neighbor's; and secondly, with matters of trade and agriculture, mineral and other natural wealth. The Army and Navy and now Air-forces also, eat up from a third to a half of the total revenues of most of the civilised governments of to-day.¹ Education with them, till very recently,

¹ Immediately *after* the close of the precious "war to end war" between the Great self-deceiving Hypocrites, the senseless, profitless, horror of the mutual butchery of the modern Titans, the nations of Europe, even Japan's budget for 1919 was just about one hundred and three million pounds of expenditure, of which forty was for the Army and the Navy; but she spent thirty-five on Education in 1923, including local contributions. Mr. Hoover, President of the U.S.A., said in a public statement, towards the close of 1929, that "The men under arms, including active reserves in the world, are almost thirty millions, or nearly ten millions more than before the Great War. Aircraft and other instruments of destruction are far more potent than they were even in the great war. And there are fears, distracts, and smouldering injuries among nations which are the tinder of war". A member of the British Parliament, who was director of bombardment operations during the war, said, about the same time, that "a fleet of air-planes, carrying forty tons of a (certain) gas with an arsenic base, could completely destroy the population of London in a few hours". What is the remedy for this "tinder of war"? More of Manu's *adhyātma-vidyā* and moral culture, or more bombs? "(The Giant Assembly) by the law of 3rd Brumaire, 1795—its political last will and testament—finally set before its successors the great

came third or fourth in importance. But it is now being realised that right education is the foundation of all power and prosperity; ever-growing stress is being laid upon the need for it, in dailies, monthlies, speeches, books, and official reports of committees and commissions; and consequent legislative enactments are trying to translate the results of the discussions into practice. Whether the practice will prove fruitful of good or of evil, will depend on the amount of sound or unsound physiology, psychology, and philosophy utilised.¹

problem of Public Instruction, remembering the words of the most remarkable of its members and the most illustrious of its victims, that 'next to bread, the most urgent need of the people is Education'; Louis Madelin, *The French Revolution*, p. 483.

Manu gives the first place to shikshā, education, the next to rakshā, protection, and the third to jīvikā, 'bread,' in the order of the 'nobility' of the functions, as distinguished from their 'necessity' to life. The Buddha also places Right Knowledge first. So does Shankar-ācharya, following the Upanishats. Kṛṣṇa declares that "there is no purifier like unto right knowledge". Kālidāsa, in *Raghuvamsha* (ch. i) describing the ideal royal virtues of king Dīlīpa, follows the order of Manu:

प्रजानां विनयाधानाद् रक्षणद् भ्रणाद् अपि ।

स पिता पितरस्तासां केवलं जन्महेतवः ॥

"He educated his people into virtuous citizenship, he protected them from ills inner and outer, he ensured for them appropriate work and livelihood; he was their real father; their physical fathers were only the means of bringing them into this world of sorrows."

¹ "Biology and psychology are entering increasingly into the study of education, especially in its early stages, and are

THE CLOSE-KNIT WEB OF HUMAN LIFE¹

From the introspective and psychological standpoint of the Ancients, education comes first in importance as well as in the chronological order of life. The individual and collective status and happiness of a people correspond with and rest on its economic condition. If the latter is prosperous, the former will be high and great. Economic equity and prosperity depend upon social organisation. If the latter is well-planned, stable, not easily dislocated, yet elastic, with justly partitioned rights, duties, and prizes of life, and is governed by a serious, substantial, high and permanent aim, as the physical organism by the soul—not swayed about by passing panics and passions like a fickle lunatic by conflicting moods, nor obsessed with a

affecting its practice." *Enc. Brit.* (13th edn.), vol. 29, p. 921 (Art. "Education"). Manu bases not only education, but all other departments of his Code of Life, on Psychology and Philosophy. It is a very hopeful sign that, in these discussions, voices are beginning to be raised more and more loudly against the element of vulgar arrogant jingoism which is to be found in much of school and college literature, poetry and history, and, even more, in that prime means of popular education to-day, *viz.*, the journalistic press. The national songs of the nations, "Britannia rules the waves," and "Deutscheland über alles," may have been inspired with "patriotism" at the time and in the circumstances in which they were first composed; but, to-day, to broad-minded, large-hearted, well-informed, far-sighted persons, they cannot but seem to have more vulgarianism in them than any fine sentiment. Manu does not countenance such mischievous nationalism.

¹ See *The Dawn of Another Renaissance* (Adyar P. series).

low aim of sense-pleasures and riches, as a monomaniac with a dangerous idea—then the economic condition will be one of well-distributed wealth and great public possessions. But the social organisation again depends upon the population, the structure of the family, and the nature of the domestic life. If the population is not excessive nor lacking, if the family is well-knit and maintains meritorious traditions, if the domestic life is full of mutual spiritual affections, then the social organisation will be strong. And all this, finally, rests upon the psycho-physical constitution of the individual. The quality of a nation is obviously the average of the quality, good and bad, of all the individual men and women composing it. If the individual quality is high, the national will be high also. The individual psycho-physical constitution is plainly the foundation of the whole national or social structure. But, also, it is equally true that the individual cannot develop properly unless the social organisation is appropriate. The full truth is that 'individual organisation' and social organisation, āśhramā and varṇa, interact with, act and react, in all their details, upon, each other, perpetually and inseparably, even as the osseous, muscular, circulatory, glandular, nervous, etc., systems of the single living being do. Yet the individual naturally comes up first and most readily for treatment. Manu accordingly concerns himself with his education and perfection first of

all.¹ Apparently, from his standpoint, it is better not to be born into this world at all, than to be born therein and to live ill, pursuing some *para-dharma*, 'another's vocation,' misfitted in society, ignorant of one's own true nature and natural vocation, *swa-dharma*, ignorant of those soul-truths which not only make life worth living, but without which indeed human Society would be impossible, and suffers confusion exactly to the extent to which it is without them. The West thinks the standard of life is low in the East. It is so, to-day, thanks, partly, to that West. Perhaps it was not much higher in the past, physically. But the standard of the inner, superphysical and spiritual, life has always been high, until comparatively recently perhaps, when a special concourse of circumstances began to lower it, without in any way making it possible to effectually raise the other. The future will decide which is the more permanent and more helpful standard and ideal, plain living and high (spiritual) thinking, or high living and plain (sensual) thinking. Many people

¹ "The study of psychology is now playing an increasing part in it (education) . . . Its chief concern is with the development of personality," *Enc. Brit., Ibid.* Adler's "individual psychology," referred to before, seems to mean the same thing. Ascertaining and developing to their fullest, the natural gifts and the special vocational aptitude of the student, fixing his *varṇa*, so as to make him a useful and happy citizen, this would be the complete significance of "the development of personality," in the terms of Manu.

have begun to doubt if the modern phase of civilisation, based upon the principle of high and fast living and materialistic and sensuous thinking, is proving very much of a success; and possibly a reaction may set in.¹ Manu's type of civilisation is based on the other principle, and the education is regulated accordingly.

¹ After the Great War of 1914-'18, living seems to have become simpler in the towns and somewhat less hard in the country-districts, than before, in Russia, Austria, Turkey, and perhaps some other countries of Western Europe, out of the belligerents. But the life of the great capital "Babylons" of the other and victorious countries, seems to continue to be lived as high and as fast as ever, or even more so; though none of the victorious countries seems to have really profited by, and become the richer for, the war, while most of them have become much poorer and much worse indebted (*vide*, Beard's *Whither Mankind*, pub. 1928, chapter on "War and Peace" by Emil Ludwig). As said in a previous note, the question is whether and how far such high and fast living is possible without political and economic oppression and exploitation of other and weaker masses of the population inside, and whole "subject"-peoples outside, the proper country of each such "Babylon". If it is, and to the extent that it is, it is to be welcomed. As the *Gītā* (vii, 11, 16) says, *kāma* and *artha* that are not opposed to *dharma* are eminently desirable. Manu's Āryans are worshippers, in equal degrees, of all three goddesses, Saraswatī, Lakshmi, and Gauri, *i.e.*, of Truth and Virtuous Learning, of Wealth well employed in Good deeds, and Beauty, health, strength and Joy of life. But where *kāma* and *artha* become sensuous lust and ruthless greed, and over-power all *dharma* and righteousness, there all three must crash down, all together, before long; witness prehistoric golden Lankā of Atlantis, and historic Babylon and Nineveh, Thebes and Memphis, Troy and Athens, ancient Rome and Jerusalem; and witness in our own day, St. Petersburg, renamed Petrograd, during the Great War. Popular, influential, and able writers like H. G. Wells

THE MAIN PROBLEMS OF EDUCATION

The outlines of the whole subject may be drawn up under a series of headings, in terms of the familiar interrogatives.¹

(i) What is education; What is its nature? (ii) Why should there be any education; What for; What is the purpose of it? (iii) What is the scope of education; What are the things that should be taught. (iv) Whom should education be given to, and of what sort; are they all of one type or different, and is the same kind of education to be given to all, or of different sorts to different types? (v) When should it be given, at what periods, times, hours, of the life, the year, the day? (vi) Where should it be given, at what places, in the home, in schools, colleges, universities, under roofs, under trees, in the open air, under a residential system, or to day-scholars? (vii) How should

have been prophesying that the other huge capitals are similarly "impossible" to keep up for much longer and must follow suit before very long. But, of course, the God in man fulfils himself in many ways, and they have a right to their own preferences:

"Better fifty years of Europe than a cycle of Cathay."!

See *The Science of the Emotions*, pp. 307-312.

¹ These may be summed up in a Samskr̥t verse, thus:

किं स्यादध्ययनं, कस्माद् अध्ययं, किं च, कैस्तथा ।

कदा, कुत्र, कथं, कश्च गुरुर्युक्तसो मतः ॥

it be given? (This is the most varied and complicated and troublesome item, like the head "miscellaneous" in every household's budget of expenditure). (viii) Finally, Who should educate; Who is the proper person to be entrusted with the work of teaching and bringing up the new generation; What are the qualifications to be looked for in the teacher?

A PHILOSOPHY OF LIFE NEEDED TO SOLVE THEM

All these questions are obviously intimately connected together. The answers overlap therefore. Behind and through them all, in the full and final answer to them all, interlinking them all, lurks and runs that fearsome thing known as 'a philosophy of life,' 'theorising about human nature and other things,' without which they cannot be answered satisfactorily at all. This philosophising is a nuisance to many worthy persons who make a fetish of 'practicality' and regard themselves as very 'practical'. Yet it so happens that sound theory is the only guarantee of sound practice. The only difference between medical science and quackery is that the former has a systematic theory behind it, while the latter has none. They who shirk the thinking out of deep-lying causes and distant effects, in their connection with the essential principles of human nature and with the final

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cause¹ of all—they, blind leaders of the blind, are always leading themselves and others into blunders full of grievous consequences. As said before, the root-concepts of all the most useful and practical arts and sciences are purely philosophical and psychological. The metaphysical 'absurdities' which constitute the foundations of mathematics, chemistry, physics, biology, make possible the greatest feats of practical engineering, the most marvellous mechanical contrivances, the most useful achievements of medical art, as also, when misapplied and perverted from their rightful uses, the most monstrous happenings of infernal warfare. The most practical economists and politicians are constantly dealing with such psycho-philosophical concepts as 'mutual struggle,' 'mutual aid,' 'national consciousness,' 'racial jealousy,' 'territorial patriotism,' 'self-determination.' They have perforce to take account of this impalpable thing called human life, human mind, human nature, and its very curious appetites, cravings, sentiments, loves, hates, and its 'values' in terms of 'pleasure,' 'pain,' 'joy,' 'sorrow'. The least little thinking

¹ In the Aristotelian sense, of the 'end,' the 'purpose,' of life, and also the ordinary philosophical sense, of the ultimate cause, 'God,' the 'Supreme,' the 'Self'. How the two senses coalesce into one, ultimately, is shown by ancient Indian philosophy in explaining that the *summum bonum*, the *param-ârtha*, the *nis-shreyas*, the highest good, the purpose of all purposes, *moksha*, 'freedom,' is the 'Self-realisation' 'there is None-Else than Self to bind Me.'

shows that the most grandiose, the most subtle, things and words, of any and every science and art, have really no meaning and no value at bottom, apart from the simple and 'commonplace' things known as human life, labor, affections, thoughts, faiths, aspirations, ties of kith and kin, and human happiness, here and hereafter, which alone they are all intended to subserve, directly or indirectly, and apart from which they are as naught to us.

MEANS *vs.* END

One would have thought that this was fairly plain, and needed not to be said. Yet, latterly, men have been hypnotising themselves and have taken to worshipping the machines they have themselves created. The machine has begun to be regarded as more important than the man. Steam-power, electricity-power, powder, ball, gas, metal, and submarine and aeroplane are treated as if they were greater than the mind-power, *manas*, which discovers and invents and utilises them, and the bread-power, the staff of life, *annam-prāṇaḥ*, which nourishes and keeps up that mind-power. Everywhere a false glamour of artificial glory envelopes the means, and an unreal shabbiness of fancied meanness the end. Everywhere is visible the tendency to exalt the public servant above the public, the bureau and the bureaucrat above the private citizen, the expert

above the layman, the specialist above the food-giver, the professional as such above the householder as such. Indeed, the public 'servant' has become the public 'master'.

The kṣhaṭṭriya-militarist, the domineerer, the vāishya-capitalist, the profiteer, successfully deceived persuaded, forced, with catchwords about patriotism, the brāhmaṇa-scientist, in every one of the belligerent countries in the late Great War of 1914-'18, to become his slave, and induced or compelled him (the brāhmaṇa-scientist) to follow his (the kṣhaṭṭriya-militarist's and the vāishya-capitalist's) dictates, subserve his nefarious and ruthlessly selfish purposes, and prostitute science to the sword, instead of controlling that sword by wisdom, and keeping it back from wholesale murder. Yet more, even within the educational department of each national life, the executive element is manifesting a disposition to aggressively overbear and overpower the instructive and patriarchal element, and in this last, again, the expertist details of the 'how' to thrust into the background the main purpose, the 'what for'.

For such reasons has it been necessary to restate what might otherwise have well been taken for granted, and to call attention pointedly to fundamental philosophical principles. If we are to understand and profit by Manu's Code of Life, or to frame a new one for ourselves if we can, we

have to accept as axiom that a philosophy of life, *i.e.*, metaphysic and psychology (and the two are inseparable¹), should govern the theory and practice of education, as also of all other departments of human endeavour.

(i) WHAT IS EDUCATION?

(a) *In the larger sense*

In the larger sense, Education may be said to include all Sams-kāra-s,² consecrations, sacraments, initiations, purifications, all refining experiences which make for high culture. In this broad sense it is a lifelong process, indeed, a process extending life after life, identical with all upward evolution. The numerous 'sacraments' of the Vedic scheme of life or 'religion' extend from birth to death, and before and after.³

¹ This is being again recognised in the west, after a strenuous endeavour to disconnect the two by the methods of experimental psychology, an endeavour which has left good results of its own however. Thus: "Psychology . . . cannot be wholly divorced from philosophical thought. . . . The psychologist is continually on the verge of metaphysical issues." *Enc. Brit.* (14th edn), art: "Psychology". In Samskr̥t, Metaphysic or Philosophy is Brahma-vidyā or Ātma-vidyā, "the Science of the Infinite Self" and Psychology is Adhy-ātma-vidyā, "the science of the individualised, finitised, self".

² Samyak-karaṇam, "making good," "making better," improving.

³ See *An Advanced Text-Book of Hindū Religion and Ethics*, Pt. II, ch. i (published by the Central Hindū College of the Benares Hindū University).

Plato (thinks) that the aim of education is to develop in the body and in the soul all the beauty and all the perfection of which they are capable. . . . J. S. Mill included under it everything which helps to shape the human being.¹

These are but echoes of the perhaps more full and precise ancient idea, which Manu states thus :

By the consecrations, the holy rites, enjoined by the Vedas, the outer and the inner envelopes of the soul, the grosser and the more ethereal sheaths of the living being, the body and the mind of the person, the physique and the psyche, are freed and cleansed of the impurities which are difficult to separate otherwise from earthly seed and womb. By ennobling studies, by the observance of high vows of chivalrous, virtuous, ascetic conduct, by pious works of charity, by the rearing up of worthy children, and by acts of small and great self-sacrifice, may the earthly human body be perfected, and transfigured into fit temple of celestial divinity.²

¹ *Enc. Brit.* (14th edn.), art. "Education," pp. 964-5.

² वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनां ।

कार्यः शरीरसंस्कारः प्रेत्य चेह च पावनः ॥

गार्भेहो नैर्जातकर्मचौडनौ जीनिबन्धनैः ।

वैजिकं गार्भिकं चैनो द्विजानामपमृज्यते ॥

स्वाध्यायेन व्रतैर्होमैश्चैवेनेज्यया सुतैः ।

महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥ *Manu*, ii, 26-28.

Another way, Plato's, of describing this thought is that "the great concern of man, a concern not limited to this earthly life, is the development of a rational moral personality". *Enc. Brit.*, *Ibid.*, Art. "Plato," p. 53. The Bible says: "Ye are the living temples of God." The Sifs say: *Qalb-ul-insān bait-ur-Rahmān*; "The heart of man is the home of God." It becomes so consciously, when the individual self has realised its oneness, in essence, with the Supreme Self, explains the Vedānta. This becomes possible only when the mind and body have been duly purified and refined by the sacraments, especially brahma-charya, enjoins Manu.

The specific ideals of beauty and perfection and shape referred to by Plato and Mill will differ from time to time and place to place. But the fundamental general idea of "making better," refining, making the tenement worthier and worthier for the dwelling therein, and the outward manifestation thereby, of the divine element of the soul, is unchangeable. The adage "Live and learn" expresses the same idea more familiarly and less profoundly. Every serious experience has an educative value; lessons are, or at least can be and ought to be, drawn from it.

(i) WHAT IS EDUCATION ?

(b) *In the Narrower Sense*

In the more limited sense, Education is the teaching, disciplining, training, specially given to the younger generation, during the earlier years of its life, by members of the older generation, to fit them to bear the burdens, to face the dangers and difficulties, and to secure the ends, of life.

Many definitions have been given of the word Education, but underlying them all is the conception that it denotes an attempt, on the part of the adult members of a human society, to shape the development of the coming generation in accordance with its own ideals of life.¹

It is a pleasure to meet the word "ideals" so often, in recent writings, in such connections. We

¹ *Enc. Brit., Ibid.*, p. 964.

have come across it before,¹ and hope to do so again. What those ideals are or should be, is left rather vague by these writers, and the practice of the west is also correspondingly vague, unsteady, changing, as may be said from one standpoint, or vigorous, living, taking ever new shapes, striking out ever new paths, from another. As everywhere else, so here, there are two sides to the question. Over-emphasis, exclusive insistence, on either, exaggeration and excess, the one prime sin of all sins, to be always guarded against and rigorously avoided,² breeds conflict here as everywhere else. One set, of martinets, would leave nothing to nature, but would prescribe study and behaviour minutely for every minute of the day; they might as well put the children into strait waistcoats, or Chinese women's shoes, or strangle them straight off. Another set, of libertarians, would leave every thing to nature, especially in matters of religion; why then teach them even the other three r's; why even feed and clothe and suckle them at all; should they not be left to do all that too for themselves; why restrain liberty and check spontaneous activity in these matters? "Follow the middle course and shun extremes"—this is the solution of this as of all other problems.²

¹ In the extracts from the writings of a living psychologist of note, Adler, pp. 203-4, *supra*.

² आश्रयेन् मध्यमां वृत्तिं अति सर्वत्र दर्जयेत् ।

Compromise allays all conflicts. The World-process is one vast compromise between endless opposites, and reconciling ideals are the heart of Religion.

Besides the adherents of warring creeds, there are many . . . who would teach morality without religion, because they hold religion to be a spiritual disease or at best an illusion of the childhood of humanity which should disappear from modern life . . . (They) would exclude religious instruction upon the principle which would normally be thought to make its presence in a school essential—for they deny that it represents a factor of vital and enduring value in the life of nations . . . (Yet) even these intransigents live by a faith which sees supreme value in certain ideals, recognises that these ideals demand service, and has some influence in 'cleansing the inward parts'.

If it be granted that any such faith must be called religious because it is of the essence of all true religion, then the doubt, whether the general principle of the curriculum applies to religious instruction, disappears; for it must be admitted that religion in this wide sense is one of the cardinal factors in the maintenance and development of human communities, and therefore that religious instruction must necessarily be a factor in the school society.¹

Happy indeed were humanity if religion were only an illusion of its childhood. Unfortunately it is only as little or as much an illusion as pain and death. If and when 'adult' humanity, in its 'modern life,' becomes clever enough to abolish these, or thought-ful fear of these, then it will prove clever enough to abolish religion also. Healthy animals do not, or at least do not seem to, need or have any religion, it is true. But neither do they

¹ *Enc. Brit., Ibid.*, p. 966.

seem to need or have any science, art, philosophy. They are not thought-ful, they do not look before and after and pine for what is not! If we must have libraries and laboratories and studios, we must have temples and churches and mosques too. And the intransigents who would teach morality without religion, have to remember that morals are now no more, or no less, immutable and indisputable than religion, and that the only firm foundation for morals is metaphysics, which is the essential basis of religion, and, forsooth, of all science, too.

We have seen before that the modern psychologist sensibly recommends¹ that the national or social ideals should be so broad as to be able to accommodate all variations of 'fashion,' of superficial forms, conventions, ways of living, rites, ceremonies. But he has not tried to specify any himself. Yet, if the elder generation is to shape the development of the younger in accordance with its own ideals, it ought to visualise these as clearly as it can. The ancients seem to have specified them, in Greece rather indistinctly perhaps, in India more precisely and in such a way as to fulfil the condition of accommodative breadth and all-comprehending elasticity also, at the same time.²

¹ Page 204, *supra*.

² See *Indian Ideals of Women's Education*, by Bhagavan Das, pp. 5-11 (Adyar Pamphlet Series).

NEED TO VISUALISE IDEALS, VALUES,
ENDS—EASTERN AND WESTERN TERMS

We have discussed these ideals, ends of life, subordinate 'good-s' and the 'greatest good,' the *summum bonum*, in the first chapter. The Greek philosophers seem to have apprehended them, from a slightly different standpoint, as Truth, Beauty, and Goodness, or the True, the Beautiful, and the Good. The corresponding well-known Samskr̥t triad is Satyam, Priyam, Hiṭam, or Shāntam, Sundaram, Shivam.¹ The highest good is described by Plato as, not pleasure, nor knowledge alone, but the greatest possible resemblance to God, the absolutely Good; and the Beautiful also *per se* is, according to him, eternal. We have seen before² that a living modern psychologist also believes that the goal of all goals is to be like God. Another living veteran philosopher³ says:

In discussing intrinsic values, we are endeavouring to answer the old question, What is man's chief end? . . . The general conclusion . . . may be summed up in the statement that intrinsic Value is found in the creation of Joy through the apprehension of Truth by means of Power; and the persistent effort to help in doing this is Goodness. In so

¹ This second triplet is usually arranged as Shāntam, Shivam, Sundaram; it sounds more musical thus; but the correspondence with the other is disturbed.

² See p. 203, *Supra*.

³ J. S. Mackenzie, *Fundamental Problems of Life* (pub. 1928, in *The Library of Philosophy* series), pp. 76, 82-3.

far as this is in some degree achieved, it is Beauty. Whatever helps in realising it has instrumental Value. Goodness has supreme Worth. Beauty has supreme Value. Goodness cannot be effectively realised without Power. Beauty yields Joy which is its subjective aspect. Nothing has value that has not some degree of Reality. Reality, rightly apprehended, is Truth. These would seem to be the fundamental Values. All others are, in various degrees, instrumental The complete or ultimate Good would thus be found in apprehending the Truth that Love and Power give Reality to beauty and Joy. Thus all the six aspects of Value would be included in the conception of a cosmos.

This extract is only illustrative. Hundreds of philosophers in the west have discussed the three main ideas, of the True, the Beautiful, the Good. They have all said more or less good things. But obscurities seem to be left behind. Approaches are made, but the central fact is not grasped. The highest Good, the goal of all goals, is to be like God, the absolutely Good; but how, why; and what is the absolutely Good? Why are there three Values, or six. Why not more or less? And why these particularly and not others?

Does the old Indian way of thinking throw light upon the dark places and help us to grasp the central fact? Let us see.

Always, in the last analysis, speaking most generally, only that is valuable which is desirable, and only that is desirable which is pleasurable, and only the free, voluntary, play of the Self, Notchecked by any-Other than the Self, is pleasurable. Therefore the only Value Ideal, End, is Joy, Happiness,

Such is the why and the wherefore, the philosophy, the *śāstra*, of this triad of fundamental and intrinsic values, ideals, desirables. But for the practical purposes of *vyavahāra*, daily life-conduct, the triad has been put into other forms and words. From this standpoint of practical life-conduct, which combines, oversees, occupies and utilises all other points of view, cognitive or scientific, desiderative or æsthetic, and active or ethical (—philosophical, religious, artistic, political, economic, civic, domestic, etc., may be said to be forms and aspects of these three—),¹ the triad reappears as *dharma*, *artha*, and *kāma*, and the summation and fulfilled perfection of them all, and yet also a transcendence and abolition of them, as *mokṣha*, which is emancipation from all sense of smallness, limitedness, separateness and consequent fears and sorrows, *mokṣha* which is the goal of all goals, the *summum bonum*, the realisation that the individual self is not only like but identical with God, the Supreme Self, and therefore one with all beings and with all the World-Process which is the garment and the manifest body of God.

Dharma-Virtue is Truth in action, is the doing of Good to others, the doing of good deeds, the

¹ सर्वे भोगा राजधर्मे निबद्धाः सर्वे योगा राजधर्मे प्रयुक्ताः ।

सर्वा विद्याः राजधर्मे प्रसिद्धाः सर्वे धर्मा राजधर्मे प्रविष्टाः ॥

Mbh., *Shānti.*, ch. 62.

doing of Justice, the performance of Duty, the observance of Law, human and divine, *i.e.*, natural, based upon ascertained knowledge of facts, realities, physical and superphysical, material and spiritual. Artha-Wealth is the means, the materialised Power, of Goodness, which is the relieving of pain and the promotion of pleasure all around. Kāma-Joy, the pleasure of fulfilled desire, is the achieving, the finding, of Beauty in the living form as well as in the comparatively inanimate objects of all the fine arts. Moksha, by recovery of the lost memory of the oneness of the small with the Infinite Self, is the finding of the Truth of all truths, the Reality of all realities, the Beauty of all beautiful things, the exhaustless treasure-house of all riches, the philosopher's stone, the elixir of life, the horn of plenty, the wishing-tree, the magic wand, all at once. All is in the Unconscious Supra-Consciousness, the Universal Self; and since myself is one with that Self, whatever belongs to any self belongs to me, belongs to each self. When this memory has been recovered, all duty has been fulfilled, life's work done, the final peace found.¹

More concisely, (i) Joy of the embodied life, subserved and refined by the Wealth produced by science and art, and governed and guided by Duty prescribed by Law, and (ii) Joy of the Spirit,

¹ नद्यो मोहः स्मृतिर्लब्धा । तस्य कार्यं न विद्यते । कृतकृत्यश्च भारत ।
शश्वच्छान्तिं निगच्छति । *etc.*, *Gītā*.

born of the assurance of immortal ab-solution from all limitations—these are the ends of human life—broad enough to include all variations in the ways of living and the forms of civilisation.

Such, then, are, or, according to the ancient thought, ought to be, the fundamental values, the ideals, the ends of life—life individual and life social. Therefore, the two ought to be so planned and organised as to provide the greatest facility for each individual to attain them. And the system of education should especially be so constructed as to develop in the new generation the faculties (which, etymologically, are the same as 'facilities,' abilities) for attaining them.

As another western writer,¹ repeating the Greek ideas, says :

There are three great questions which in life we have over and over again to answer, Is it right or wrong ?, Is it true or false ?, Is it beautiful or ugly ? Our education ought to help us to answer these questions.

Not only to answer them, we may add, but also to secure the right, the true, the beautiful, to the best of our own capacity, for ourselves, and help others to do the same also.

Since individual and society are related as part and whole, individual life and social life are obviously interdependent, and the education of the young should necessarily keep in view the nature, the structure, and the ideals of the society in which

¹ Avebury.

the younger generation has to play its part when adult. The intense appreciation, of this interdependence of the two, by the ancients, shines out in their reverent and urgent recognition of the three congenital social debts of the individual, and their emphatic insistence on the due discharge of them by each individual. Glasses in the form of modern language may help to throw into relief the significance of the old words, now grown dim with the dust of millennia, for those who might not otherwise see it readily.

So far as any conception of education (of the individual) can give guidance to the actual process (of the perfect of life) it must be relative in every way to the state of development of the society in which it is given Educational theory must always be more or less *paido-centric*—that is, must focus its attention in the first place upon *the single child* and upon *the gifts and powers* which make him educable; but in its recent trend it goes beyond that, and tends to regard *the perfection of the individual* as the proper end of educational effort. This does not imply a disregard of social claims or point towards social disintegration; the view is that *the best forms of communal life* will be fostered by an education which regards social relations as a necessary medium for the development of the higher stages of individual life rather than something to which the claims of individual development must be subordinated. . . . Comparative psychology . . . anthropology and the psychology of primitive races . . . bring into relief . . . the necessity of relating instruction to *the actual needs and conditions* of life of a people, and the influence of differing *mental backgrounds* upon the *attitude* of men towards their fellows and towards nature. . . . Education aims at conserving and perfecting the life of the community, but that life is nothing other than the life of its individual members. In an ideal community there would be *complete identification* between the interests of

every unit and the whole; but history records no ideal communities. In practice there are always divergences, leading to exploitation here and sacrifice of development there.¹

It seems that all that such writers wish to say (and in a not very clear way, perhaps, may we say?), and more besides, and in a more explicit and completed form, is contained in the details of the āshrama-dharma and the varṇa-dharma, and in their interweaving as warp and woof.

Western history may record no 'ideal communities,' nor even, perhaps, any which had at least placed before itself a definite ideal. No doubt, it has been said, as by Hegel, that Judaism was a religion of sublimity, a cult of wisdom and might; the Greek religion, of beauty; the Roman, of expediency; but it does not appear that these were consciously held ideals, and deliberately tried to be lived up to, to and by the peoples concerned; the philosopher infers them, reads them into their civilisations. Indian history, on the other hand, patently records a community which has not only evolved and defined clear ideals, but has also tried to live up to them consciously, and, more, is continuing to do so, to-day, under our eyes, in profession, however much it has, in practice, perverted and distorted them, and forgotten their intimate connection with the philosophical and psychological

¹ *Enc. Brit.*, *Ibid.*, pp. 965, 968. The extracts from Adler at the end of the preceding chapter are to the same effect.

principles of Ātma-vidyā and Adhyātma-vidyā which underlie them and without which they can never be justly understood.

UNCHANGING PRINCIPLES AND CHANGING DETAILS

Some, even very thoughtful persons, sincerely believe that it is impossible to "read Manu for practical guidance to-day". This opinion is easy to understand in view of the current practices of Hinduism and their perversion and distortion of Manu's injunctions. The opinion is true also, in another sense, *viz.*, that in view of the greatly changed ways of life, exactly the same forms and details cannot be followed as are contemplated in the available recension of Manu. But because we cannot read him for 'practical' guidance, in respect of changing details, it does not follow at all that we cannot read him, and very profitably, for *theoretical* guidance, in respect of permanent *principles*. The fundamental facts and laws of human nature form the permanent skeletal system of his Code; details of forms are as the changing surface tissues. Obviously, there is nothing said in Manu as to how we should behave on a railway train, or a steamship, particularly; but the principle, which is mentioned, that certain observances may be relaxed on journeys, will apply, whether the journey be by bullock-cart or by luxurious railway-saloon. The daily cleaning

of the teeth is a necessary item of personal hygiene; but we may substitute a bristly tooth-brush for the old-fashioned twig of tamarisk, if city-life makes it more convenient. Some geography and history, *itihāsa-purāṇa*, must be learnt as part of general education; but new text-books may well be used if they are up-to-date, accurate, more interestingly written. The four aims of life must be pursued in all ages; but the details of the ways of pursuit may well differ, from age to age. The fine arts must be cultivated; but music may be drawn from the *viṇā* or the piano, at option. Society must be organised into four main classes; but they may be, and indeed now had better be, called by other appropriate names, for the old names have acquired very bad and almost inseparable associations of rigid heredity. So with the other triads and quartettes of essential human facts mentioned before.¹ They constitute the unchanging elements which manifest in ever-changing forms.

A western critic, of exceptional power of wide observation and generalising grasp, in his day, has said of *Manu*,

It does not represent a set of rules ever actually administered in Hindustan. It is in great part an ideal picture of that which, in the view of the Brahmins, *ought* to be the law.²

¹ See pp. 85-87 *supra*.

² Maine, *Ancient Law*, p. 17. It may be noted here, in passing, that because "this ideal . . . which . . . ought to be the law" is based on the Science of the Self, and has been

But this is only very partially true. The scheme *was* law under the Hindū kings of India, was altered in part by some Buḍḍhist and Jaina kings, and was restored imperfectly by subsequent

taken to heart all over India, together with the Samskr̥t language in which it is embodied, therefore have the Indian People possessed, from time immemorial, that peculiar spiritual, religious, cultural, and social *Unity* (of which the unity of the very diverse races of Europe, in the mediæval ages, under the so-called Holy Roman Empire, may be said to be an example also) which, invisible to the careless, or the biased, interested, and prejudiced, view, amidst the vast superficial diversity, is yet an undeniable fact, and a far stronger fact than mere artificial political unity. This is being recognised more and more clearly by the more thoughtful foreign observers. Manu's Ideal is to the ever changing individuals and families, tribes and clans, castes and sub-castes, nations and sub-nations, races and sub-races, speaking a dozen main and hundreds of minor living languages, who make up the vast body politic of the Indian People, even as the soul is to the cells, tissues, organs, systems, and limbs of the living organism. For a historically unknown number of centuries, nay, millennia, it has been absorbing and assimilating and Aryanising the raw material that has always been coming in, by assigning to its components their proper places in the great Social Organisation of the Four natural Estates of the Realm of Civilised Humanity. That living soul, that Ideal, had, it seems, lost much of its vital power by the time the Arab and Afghan invasions began. Since then the process of assimilation has been giving way more and more to a process of consumptive disintegration and steady loss of weight because of the loss of digestive power possessed by the philosophical *principles* of the scheme, which principles have for long been neglected and cast away, while the dead and therefore disease-breeding forms have been retained and clung to, with the addition of a suicidal touch-me-notism and *exclusiveness* in place of Manu's *inclusiveness*. If these principles are duly taken again into the body-politic, like ozone and medicinal spring-waters and alterative medicines, a nature-cure will be effected, the assimilative power will be renewed, the whole system rejuvenated, and all the races of the

Hindū kings. Even to-day some small and more or less deformed parts of it are law. The practice or enforcement of it must, of course, have always been imperfect, and is now very greatly so. But the practice of which law—the most modern and up-to-date—is perfect? No ideal can ever be actually reached and grasped by the real. It is much if it is clearly visioned and even distantly approached. Knowledge is power. Vision of the Goal is half attainment. The *varṇa-aśrama* scheme is an ideal which completely identifies “the interests of every unit and the whole” and thereby makes true, that “the life of the community is nothing more than the life of its individuals,” what otherwise is not exactly true; for a whole is something more than a mere addition together of parts; it is not only a collection but also a collecting power, a connecting thread or link, not only a mass of some billions or trillions of cells and tissues, each with its life, but also an organising soul, thread-soul, group-soul, over-soul, with an individuality of its own. The ideal is that each human being should be in rapport with the whole state or community, and reflect the larger life in his smaller one, as each ray bears and each dewdrop wears the image of the whole sun.

earth could be taken into it and assigned their appropriate positions—with all their creeds practically undisturbed, and only their educational, political, economic and industrial arrangements comparatively slightly modified and largely regularised.

EDUCATION AS RECONCILER OF EGOISM AND
ALTRUISM

The "focussing of attention upon each single child," and "upon the gifts and powers which make him educable," "the perfection of the individual," is the evolving and fixing of his true *varṇa*, his natural vocational class, is the ascertaining of his *swa-dharma*,¹ his natural aptitude and duty, and is the giving to him of the fullest opportunity of the best self-expression in the successive *āśrama*-s, stages of life. "The best forms of communal life," or rather the form which includes all the best forms, is, it is suggested here, the *varṇa* scheme of social organisation of Manu, which gives to all gifts and capacities their proper place and their best chance. "The actual needs and conditions of life," in their best and most ideally desirable form, are enunciated by Manu in his four ends of life, four stages of life, four classes or types of human beings. The noblest "mental background," clearly spread out behind his laws by the Primal Lawgiver, is the *abhedā-buddhi*, the ever-present sense of the Transcendent as well as Immanent Unity and Fatherhood of the Self, of the organic unity and continuity and Motherhood of all Living Nature, of the solidarity and Brotherhood of Mankind and, indeed, of all living things and beings, because of their

¹ *Gītā*, ii, 31, 33 ; iii, 35 ; xviii, 47.

Sonship to that Father and that Mother. Science and philosophy, in the west, are approaching ever more closely, this greatest of all facts. When it has been clearly recognised, then the significance of Manu's injunctions will shine forth of itself.¹

¹ Conflicting, nay mutually quite contradictory, as are the reports received in India, through the English press, as regards what is taking place in Russia, some decrying wholly, some praising greatly, it is naturally difficult for one, without other and more reliable sources of information, to make up his mind as to what the truth is. Still, the general rule, that the truth is in the mean between extremes, may be presumed to hold good here as anywhere else. To illustrate how the Oversoul of Humanity is endeavouring to develop a *bheda-buddhi*, the sense of solidarity, 'non-separateness' (which is, philosophically, more accurate and significant than 'unity,' because it indicates diversity as well as transcendence of it by, subsumption of it under, unity), in civics and politics and economics, though probably with many errings by excess as yet, the following may be quoted from a recent writing (October, 1930) by Mr. C. E. M. Joad, an author of some note on politics and philosophy, published after a personal visit to Russia :

"The achievement of the Bolsheviks is that they have been able to mobilise an enthusiasm for peaceful endeavour and the work of construction, which, among all peoples, both past and present, has hitherto been aroused only by fighting and the work of destruction. In England, on the whole, young people work and play because they must, only for their own hand; in Russia, they feel that they are engaged in business which is not only *their own* business, but which they know to be *the business of all Russians*, and which they hope and believe will one day be *the business of the whole world*." The *rights* in *āshrama-dharma* are 'one's own business'; the *duties* in *varṇa-dharma* are 'the world's business'. Thus are egoism and altruism, competition and co-operation, individualism and socialism, driven in team, by the Old Scheme. The modern world may also, by true socialism, like Manu's, *organise for peace*, as it has been doing for war.

EDUCATION AS MAKER OF THE GENTLEMAN

What Jowett and James¹ and other western philosophers of note have said, about the object of education being to evolve a man into a gentleman, so that he reacts and responds rightly to every demand made on him, in any and every situation—all that is contained in the single word *dvija*, "twice-born," which James also uses, and which is naturally known to Christianity also,² as to every great religion, in some form or other, as "re-generation," the fruition of "conversion". The Sanskrit word *ārya* has the same connotation as the English word gentleman, with an added touch of "seniority", "nobility", in various respects.

BEHAVIOURISM

Even at the risk of over-laboring the method, we may illustrate the old ideas by quoting the views of yet another distinguished educationist and philosopher of the far west.

Thought is an organ of response, it is an instrument of *behaviour* *Thinking* begins not with premises, but with difficulties; and it concludes not with a certainty but with an hypothesis that can be made 'true' only by

¹ *Talks to Teachers.*

² "Verily, I say unto you, except ye be born again ye cannot enter the kingdom of heaven": *Bible*. Another reading is "Except ye be converted and become as little children".

the *pragmatic* sanction of experiment The Spencerian definition of education as the adaptation of the individual to his environment must be replaced by the practice of education as the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities Since the *individual* is to live in a society, he is to be studied as a *citizen* not as a *solitary* self or soul *Faith in Education* as the soundest instrumentality of social, political, and moral reconstruction, is justified by this illimitableness of human growth Our difficulties to-day are the difficulties of a chaotic adolescence, and the disproportion between our powers and our wisdom. Physical science has for the time being far outrun *psychical* With tremendous increase in our control of nature, in our ability to utilise nature for human use and satisfaction, we find the actual realisation of *ends*, the enjoyment of *values*, growing unassured and precarious.¹

The words italicised in the above quotation furnish the points of contact with the ancient thought. All knowledge, says the Mīmāṃsā system of philosophy, without contradiction by any other, but only an important supplementation by the Vedānta, is intended to be utilised for action. Theory is tested by practice; scientific hypothesis

¹ *Enc. Brit.*, *Ibid.*, art. "Dewey, John". Prof. John Dewey is to-day, the leading philosopher of the U.S.A., and head of the Department of Philosophy in Columbia University. At the present time, there can scarcely be too much mutual transfusion of mental blood between east and west; scientific, from west to east, to relieve the latter's anæmia; spiritual, from east to west, to replace some of the latter's unhealthy liquids toxicated with the poisons of excessive sensuality. Translation of the best thoughts of each into terms familiar to the other, and thus creating conduits, as numerous as possible, would help that process of transfusion.

by correct prediction. An ounce of good practice is better than a ton of barren theory. They who *do* rightly also, are better than those who simply *know* rightly. The proof of the pudding is in the eating. By their acts are men judged. Martyrdom witnesseth faith. The above quotation is only comment on these aphorisms. Education should be purposive, pragmatic, directed to the achievement of the four ends or values, which achievement is possible in and through social life. Therefore education should develop the student into a good citizen, with an appropriate vocation, *varṇa*. The individual is not only a self, a soul, an 'I,' but also a 'we'. Education comes first in the scheme of life.¹ A good education is the indispensable basis of all other good things. If prevention is better than cure, promotion of virtue is better than prevention of vice. Moral culture is far better than penal codes. Inner law, implanted by right education, makes outer laws unnecessary. Psychological science, psychology, philosophy, must ascertain the ends, the values, and, thereby, govern education and

¹ India's famous Poet, Rabindranath Tagore, has recently (in October, 1930) declared this ancient Indian belief to a great audience in Moscow, as the papers report: "I believe that all the problems of humanity may be solved by education. Our poverty, epidemics, industrial backwardness, and mutual struggles which make our life so difficult are explained by the pitiful condition of our education. I came to your country to see how you are trying to solve this problem. The little I saw convinced me that you have worked miracles in a short time."

all other activities.¹ Dewey's attempt to controvert Spencer is uncalled for. He does not really mean anything different. Reconciliation of views is always possible to persons who do not answer to the German student's definition of his professor as "a man who is of a different opinion". One must obey nature's laws to be able to control her. One must adjust oneself to the environment a good deal, before one can control it somewhat. The culmination of this idea is thus stated anciently :

He who identifies himself, his individual consciousness, with Me, the Universal Consciousness, all his powers over nature, wait upon him obedient.²

Such western writings, thus, are only commentaries on Manu's few but deeply significant words, and all that is of value in those writings

१ सर्वमपि ज्ञानं कर्मपरं, ऋते आत्मज्ञानम् । फलानुमेयाः प्रारम्भाः ।
आचारहीनं न पुनन्ति वेदाः । सर्वं वेदात्प्रसिध्यति । न ह्यनध्यात्मवित् कश्चित्
क्रियाफलमुपाश्नुते । कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः । धारिभ्यो ज्ञानिनः
श्रेष्ठाः ज्ञानिभ्यो व्यवसायिनः ॥

The view of Prof. Kilpatrick, head of the Department of Education in the same Columbia University, has been quoted in *Indian Ideals of Women's Education* (Adyar Pamphlets Series) : "Tell me what sort of civilisation you want, and I will tell you what sort of education you should give." In other words : "Make your ends clear." "Only a science which is directly related to life is a science," said William James ; "and to the life after life" might be added on behalf of Manu.

२ जितेन्द्रियस्य युक्तस्य जितश्वासस्य योगिनः ।

मयि धारयतश्चेत् उपतिष्ठन्ति सिद्धयः ॥ *Bhāgavata*, XI, xv, 1.

will probably be found to be either explicit or plainly implicit in them, together with much else, in the shape of extensions of legitimate consequences to distant reaches, and supplementations and completions with final conclusions of far-extending character.

EDUCATION AS TEACHING-DISCIPLINING- TRAINING

In the more limited sense, then, Education, *śhikshā*, teaching, *aḍhy-ayana*, study, *aḍhy-āpāna*, instructing, is the process of teaching-disciplining-training, intellectual-moral-physical or cognitional-emotional-actional, whereby a member of the new generation developes to the fullest extent possible to him, his natural *varṇa*, and becomes fit to take his proper place in the life of his society, and go through the remaining three *āśhramas* successfully in accordance with his true *varṇa*. Connected words are *upa-nayana*, *guru-kula-vāsa*, *vratā-banḍha*, and *brahma-charya*. They will be dealt with in due course.

SHIKSHĀ-ADHYAYANA

Shikshā comes from the root *śhiksh*, to learn, and also to teach.¹ It is allied to the roots

¹ Quite possibly the English word 'teach' is allied to *śhiksh* through the German *zeigen*, to show, and the Latin *docere*, to teach.

shās and shāms, to teach and to inform. But the root of the root seems to be shak, to be able, to have power, ability, might (*might do, may do, can do*, has the might to do a thing; also, can, can-ning, con-ning, cun-ning, knowing how to do; 'knowledge is power'). Shiksh, in the sense of 'to learn,' would be 'to wish to have ability'; in the sense of 'to teach,' would be 'to cause to have, to develop, ability'. The English word 'educate,' from *e*, forth, and *ducere*, to lead, has the same sense of leading forth, bringing out, ability. Adhy-ayana, (from adhi+i) means 'going very near,' 'approaching very close'. The English words 'under-standing,' 'grasping,' 'com-prehend-ing,' 'ap-prehend-ing' (*prehendere*, to seize), per-ceiv-ing (*capere*, to take), are all similar words. So too the other Samskr̥t words, 'upa-lab h,' to gain, to obtain, a va-gam, to come up to, to find, ni-gam, to go up to very close and with certainty, which all now mean to know, to perceive, to ascertain, to become sure of.¹ Things and thoughts, re-als and idea-ls, concrete and abstract, outer and inner, mental processes and material processes, body and soul, define and give shape to each other.² Adhy-ayana may be more fully and specially interpreted thus :

¹ बुद्धिस्पलब्धिर्ज्ञानमित्यनर्थान्तरं । *Nyāya-sūtra*.

² स्वव्यंजकांजनाः । *Yoga-bhāshya*.

That course of study, discipline, training, which develops the power to first understand and then attain what is good and desirable and what is best and most desirable—that is true Education. Virtue, riches, enjoyment—these are good and desirable; inner freedom of spirit from all doubt and all fear, moksha, wherein selfishness and the sense of separate individuality are annihilated, and at-one-ment with all and universal love and performance of philanthropic duty reign supreme—that is best and most desirable; fear is from and of another, to be small is to be unhappy, therefore to be the only One-Without-Another, to be the Greatest without a greater, to feel that all is I, is Bliss without compare, is best and most desirable; and that which enables the human being to attain these—that is true Education.¹

¹ अधिकं यद्यदिष्टं स्याद्यद्वलेन तदीयते ।

बुद्ध्यते, प्राप्यते चैव, तद्व्येवाध्ययनं स्मृतम् ॥

धर्मश्चार्थश्च कामश्च त्रिवर्ग इति निश्चितः ।

यद्वलेनोपलभ्येत तद्व्येवाध्ययनं स्मृतम् ॥

परमः पुस्तकस्यार्थः परमात्मेत्युदाहृतः ।

यद्वलेन निगम्येत तद्व्येवाध्ययनं स्मृतम् ॥

द्वितीयद्वैभयं यस्मात्तस्मात्साध्याऽद्वितीयता ।

नाऽल्पे सुखं, सुखं भूमा, भूमा नान्यस्य दर्शनम् ॥

तस्मादनन्योऽनल्पो वै भूमा साध्यतमो मतः ।

यतोऽधिगच्छेद्भूमानं तद्व्येवाध्ययनं स्मृतम् ॥

A Christian writer has well said : "The battle of the mind [intellect] is great, of the emotions greater, of the will greater still, but the battle of the self is decisive. Do we hold to it or do we let it go ? Let it go, let in God." In Samskr̥t thought we would say, the will is the aham-kāra, the essence of the small self, the separate individuality, "My will, not Thine"; moksha is, on the contrary, "Thy will, not

UPANAYANA-VRĀṬA-BANḌHA

The significance of upa-nayana, at which the Ārya boy receives the yajña-upa-vita, 'the triple sacred thread,' magnetised, protective, reminder of many vital triads, may be expounded thus :

The impressive rite, prescribed by holy scripture, in which the child is ceremoniously conducted (nayaṇa), by the parents, near (upa) to the teacher of known wisdom, virtue and learning, in order that he may be led by that teacher near to Brahma, the Supreme; the rite wherein the child says to that teacher, 'I offer myself to you reverently (upa-pra-ṇayāmi) that you may cherish me as a father, and lead (naya) me to the Supreme Knowledge,' and the teacher promises to him, 'I will do

mine"—the will of the Universal Self, not my individual self; it is to let go the small self and let in the Infinite Self. Another Christian contrasting nishkāma karma and love, says: "One is bad psychology and poor religion; the other is good psychology and supreme religion. 'For the greatest of these is love.' . . . Nishkāma karma has the framework of making others suffer, the battlefield (*vide Gītā*); love has the framework of suffering for others, the cross." Such views are not unnatural. The writer, probably, has judged not merely by the letter but by the spirit shown in the practice of the professed Vedāntists also. That practice is undoubtedly the reverse of what it ought to be, and the selfish spirit behind it has led to 'rationalisation' (in the psycho-analytic sense) and perverse interpretation—for 'the wish is father to the thought'. But, then, Christianity has been similarly misjudged. "By their fruits shall ye know them." The Great War of 1914-18 was many times worse than that of the *Gītā*, and every belligerent quoted the Bible and appealed to God, and the priests of each blessed him. The Vedānta provides for both, the Sword and the Cross, each in its place; the defensive (and not offensive) Sword for the kṣhāṭṭriya and the householder, the Cross for the brāhmaṇa and the saṇnyāsī-anchorite.

so'; that *vraṭa-bandha*, mutual vow, is known as *upa-nayana*.¹

BRAHMA-CHARYA

Brahma-charya is a most deeply significant and comprehensive word. It is the technical name given to the first *āśrama*, or stage of life, devoted to education. It has also come to mean 'a course of study and discipline,' and especially 'continence'. Etymologically, it means the *charya*, the 'pursuit,' of *Brahma*, the course of 'conduct' which accords with the finding, gathering, storing, realising of *Brahma*. And *Brahma*

¹ वेदोक्तकर्मणा येन समीपं नीयते गुरोः ।

बालो वेदाय, संस्कारं तं तूपनयनं विदुः ॥

शुद्धशीलकुलस्योप गुरोः पुत्रस्तु नीयते ।

पित्रा ब्रह्मोपनीत्यर्थं यत्, तं तूपनयं विदुः ॥

बालो वक्ति, स्वमात्मानं प्रणयाम्युप ते गुरो ।

यथोप ब्रह्म मां नीयाः पितेव परिपालयन् ॥

आचार्यः प्रतिजानाति ब्रह्मोप त्वा नयाम्यहम् ।

अन्योऽन्यं व्रतबंधो यस्तं त्वेवोपनयं विदुः ॥

The *Upanishats* contain such expressions as उप त्वा नेष्ये, यज्जानासि तेन मोपसीद, उप-सन्नाय, उप-अयानि, उप त्वा अयानि, उपेयात् । etc., all in the sense of "approaching" a teacher to ask for and receive knowledge. *Upa-ni-shat* is, so to say, the climax of *upa-nayana*; it means 'sitting very close' to the teacher to hear the final secret. उप-आसन is constant attendance, worship.

means (i) the Supreme, Eternal, Infinite Self, (ii) the Veda, Holy Writ, the Science of the Infinite Self and of the principles and laws of that pseudo-infinite World-process, World-order, which is included in that Self, (iii) the seed of life, the sperm-germ, wherein is the potency of infinite self-multiplication. Bṛh means 'to expand' infinitely, to be vast.¹

He who has accomplished brahma-charya, completed education, successfully, who knows the heart of the Veda, the Secret of the Supreme Self, he is the person fit to lead armies, or guide the rod of justice, or be the sovereign ruler of nations, for in him the individual has become one with the Universal, wherever he may be, whatever the walk of life he may be treading.

In him has been achieved, in the words of one of the western writers quoted before, "identification between the interests of every unit and the whole";

¹ शुक्रं ब्रह्मसनातनम् । बृहत्त्वाद् बृंहणत्वाद्वाऽऽत्मैव ब्रह्मेतिगीयते ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तस्ते पदं संग्रहेण प्रवक्ष्ये । ओमित्येतत् ।

Katha and Gītā.

ब्रह्मचर्येण ह्येवात्मानमनुविन्दते । ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ।
वस ब्रह्मचर्यं ।

Chhândogya.

ब्रह्मणि वेदे आचरति स ब्रह्मचारी । Sāyana, *Alharva-Bhāshya*,
Kānda XI, Ch. iii, sūkta 7, mantra 1.

सैन्यपत्यं च राज्यं च दंडनेतृत्वमेव च ।

सर्वलोकाधिपत्यं वा वेदशास्त्रविदहति ॥

वेदशास्त्रार्थतत्त्वज्ञो यत्र तत्राश्रमे वसन् ।

इहैव लोके तिष्ठन् वा ब्रह्मभूयाय कल्पते ॥ *Manu*, xii, 100, 120.

in him has "the dewdrop slipped into the shining sea" in such a way that "the shining sea is in the dewdrop held".¹ Such is the perfect ideal of Education.

For practical purposes, we may say that the answer to the question, What is Education?, is that education is the educating, developing, and training to good uses, the natural powers of the head, heart, and limbs, *i.e.*, the cognitive (sensor and intellectual), emotional, and actional (volitional and muscular) faculties, of the educable, in such a way that they may become able to take care of themselves and their families and dependents, and to serve their society, spiritually and materially, so as to secure for themselves and help others to secure, as far as possible, the greatest happiness here and hereafter, by achieving the four specific ends of life.²

¹ Compare the Sūfī-s :

Ilm-i-Haq ḍar ilm-i-sūfī gum shawāḍ
 ʾIn sukhan kai bāwaré mardum shawāḍ
 Ilm-i-Haq nuḡṭ-asṭ wa ilm-i-Sūfī khat,
 Az wujūd-é nuḡṭ bāshāḍ bāḍ-i-khat
 Maulana Rumi, *Masnawi*.

I.e., The Omniscience of God is held confined
 Within the vision in the Sūfī's mind.
 Who will believe this marvel? But few can!
 He who knows it, he is the perfect man!
 God's Consciousness is an Infinite Point;
 Man's is a Line of points, joint after joint.

² Herbert Spencer, in his essay on *Education*, has emphasised this aspect of Education, as enabling persons to help themselves as well as others—which is only another, and very

(ii) WHAT FOR IS EDUCATION?

The next question, the "What for," the "Why," the purpose, aim and object, of education, is answered already by what has been said above. The nature of a thing, its *ḍharma*, its characteristic constitution, includes its purpose, its *karma*, its duty, its final cause, its 'destiny'. The end is already present in the beginning; the final cause is also the first cause; the alpha and the omega are one; the seed-root becomes the seed-fruit and the seed-fruit becomes the seed-root. All interrogatives are answered when the What is answered. Even the Why of the World-process, the World-order, is answered, when the What, the Nature, *Sva-bhāva*, *Prakṛti*, of *Purusha*, *Param-Ātmā*, *Brahma*, wherein the World-process lives and moves and has its being, has been explained. The Why is the stimulus which leads to the understanding of the

simple and useful, way of indicating the inseparable connection between the individual and society, *chātur-varṇya* and *chātur-āshramya*. Miss M. P. Follett, in *The Modern State*, has caught a good glimpse of this idea, (which is indeed a fact plainly visible to even the eyes of flesh, if we would but see), of the inseparability of each self from all other selves, and has tried to apply it to practical politics. Much that is "confessedly embryonic" and very vague in that book will be cleared up if Manu's scheme is studied in the right spirit. That Miss Follett has not been uninfluenced by eastern thought, may be inferred from the fact that the Samskr̥t word *icchā*, will, desire, is used, just once, in the book, which, she also says in one place, "came by wireless" to her, whatever that might mean.

What. In the What are contained all other questions and answers, and out of it they proceed.

To repeat : The purpose of Education is to teach the educable how the Material and the Spiritual Happiness of Mankind, the *Abhy-uḍaya* (or *ḍharma*, *arṭha*, and *kāma*) as well as the *Nis-shreyas* of Humanity, individually and collectively, may be achieved.¹

Such is the great purpose of Education. And Education is also the best, finest, and most effective instrument for achieving the purpose. It not only gives the knowledge, but developes the will and the skill. As already said, prevention is better than cure; and promotion of good is far better than prevention of evil, for it does all the negative work of the latter and super-adds a positive beneficence. Manu attaches far greater importance to the ministrant or promotive functions of the State, and herein again to educational ministration, than to the so-called and miscalled constituent or preventive functions.

The ruler within whose state the wise, virtuous, learned educationist, looked up to by many students,

¹ विद्ययाऽमृतमश्नुते । विद्यया विदतेऽमृतम् ।

Isha and other Upanishats.

Froebel, a notable western educationist, says: "Education should lead man to clearness concerning himself and in himself, to peace with Nature and to unity with God; hence it should lift him to a knowledge of himself and of mankind, to a knowledge of God and of Nature, and to the pure and holy life to which such knowledge leads." *Education of Man*, p. 57.

suffers want for lack of due support, and therefore sound and useful scientific and moral Education starves and decays, that ruler and his whole state will also starve spiritually and materially, and decline and perish before long.¹

Is it not plain that if science and righteousness are not fostered and spread throughout the country diligently, the people must stagnate, and degenerate into barbarism, and thence into savagery, and 'reel back into the beast'? ²

⁵ यस्य राजस्तु विषये श्रोत्रियः सीदति क्षुधा ।

तस्यापि तत्क्षुधा राष्ट्रमचिरेणैव सीदति ॥ *Manu*, vii, 134.

The word *shrotriya* may be explained thus,

श्रोतारो बहवो यस्य भक्ताः शुश्रूषवोऽनुगाः ।

सद्वृत्तश्रुतसम्पन्नः स श्रोत्रिय इति स्मृतः ॥

² Physical scientists themselves are beginning to realise the vast danger of science divorced from morals. To quote just one or two as samples, out of scores of expressions of the same opinion in, *e.g.*, a journal like the *Scientific Monthly*: "The very advance of physical science has become a menace to our civilisation if our present low social standards persist. We must have more tested social knowledge, more social intelligence, and more agreement regarding social problems"; Professor Soddy. "The use of the products of science in war is a monstrous perversion of the purpose of science. . . . To bring about right action is the end of science"; Dr. W. P. Taylor. *Sc. Monthly*, April, 1925. "With all our boasted ingenuity and science we are almost fundamentally ignorant of the character of our civilisation and of its trends. We do not know where we are going. . . . The goal, if there is one, seems to be somewhere the other side of nowhere"; Dr. W. D. Wallis, *Ibid.*, May, 1929. The patent goal of modern western civilisation is *artha-kāma*, money and sense-gratification, to-day, now, at once, "eat, drink, and be merry," "meals, motors, movies," at the expense, with ruthless exploitation, of the weaker.

When the virtuous scientist and teacher is lovingly honored and cherished by the ruler, then, by the due performance of his duty of gathering and spreading knowledge and righteousness, the health and wealth and prosperity of people and ruler alike increase, and the average of their lifetime is prolonged. Many clans and tribes of Ārya warriors (kṣhaṭṭriya-s)—like the Paundrakas, Oudras, Draviḍas, Kāmbojas, Yāyanas, Shakas, Paraḍas, Pahlavas, Chinas, Kirāṭas, Paraḍas, Khashas—fell into barbarism because they wandered away into distant regions, taking no learned elders (brāhmaṇa-s) with them, lost communion with wise men and touch with civilisation, and so gradually dropped and forgot the Āryan conventions of society and rites of conduct and civilised ways of living. Study of the wise scriptures, and acts of self-sacrifice, prevent or cure all sins, even the worst. The man of the brāhmaṇa type is so named because he is verily born with the mission, and for the sole purpose, of realising the Universal Self, Brahma, in his own individual self, of identifying his individuality with the Universal, and, thus personifying the highest dharma in himself, of leading all others to righteousness-dharma also. With vows, vigils, and fasts and self-denial of all sorts, to gather elevating knowledge, lay and sacred, open and secret, exoteric and esoteric, overt and occult, with incessant diligence, and to give it to all the deserving with equal assiduity—this is the high calling, the mission, and the tapanas-asceticism, of the brāhmaṇa. He who, being qualified congenitally for the status and calling of the twice-born, pursues any other, and from a missionary becomes a mercenary or a pleasure-seeker, he degradeth himself, and becometh worse than a once-born unregenerate shūdra; he becometh degenerate together with all his descendants. But he who answereth to the calling of his natural birth-right and birth-duty, he becometh verily as a father to the whole people, and the divine wisdom that dwelleth in and with him becometh their mother.¹

¹ उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती ।

स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥

Therefore does Manu insistently brahmanise his civilisation, found it on Brahma-vidyā and the brāhmaṇa, on Education in brahma and dharma, science and virtue, in inseparable

तपोविशेषैर्विविधैर्व्रतैश्च विधिचोदितैः ।

वेदः कृत्स्नोऽधिगंतव्यः सरहस्यो द्विजन्मना ॥

शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः ।

वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥

पौंड्रकाश्चोड्रद्रविडाः काम्बोजाः यवनाः शकाः ।

पारदा पल्लवाश्चीनाः किराता दरदाः खशाः ॥

उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती ।

स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥

वेदमेव सदाभ्यस्येतपस्तप्यन्द्विजोत्तमः ।

वेदाभ्यासो हि विप्रस्य तपः परमिहोच्यते ॥

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।

स जीदन्नेव शूद्रत्वं आशु गच्छति सान्वयः ॥

वेदप्रदानादाचार्यं पितरं परिचक्षते ।

तत्रास्थ माता सावित्री पिता तत्राचार्य उच्यते ॥

Manu, vii, 136 ; x, 43, 44 ; xi, 245 ; i, 98 ; ii, 165-'6-'8, 170-'1.

Some of the tribes mentioned in these verses are recognisable to-day, bearing the same names still ; others seem to have disappeared or changed names. The ancient Greeks and Romans who spoke of the contemporaneous Persians and Carthaginians as barbarians (and Gibbon in his *History of the Roman Empire* has faithfully copied them) seem, even in Alexander's time, to have thought of the India of their day with less scorn. But after the successful Arab and Afghan invasions, she fell into contempt, and the epithet of 'barbarian' has recoiled upon her from all sides.

combination, on wisdom which is knowledge plus philanthropy.

But, alas!, the evil selfishness, inertia, and excess inherent in human nature have, in east and west, time after time, clime after clime, made the priest and the king slip insensibly from their high duties into priest-craft and king-craft, one main infernal device of which is to stultify and stifle intelligence by studiously withholding education of the right sort instead of spreading it,¹ and spreading demoralising notions, disunion, mutual distrust, selfishness, cowardice, enslaving and spirit-crushing superstitions, and ideas of the 'divine rights' and privileges of priests and kings and capitalists, instead of extensively inculcating their far more divine duties and responsibilities, diligently curing false notions, and uprearing an intelligent, brave, industrious, free, united people. How the shifting of the basis of the social organisation, by abuse of power, false propaganda, false education, exploitation,² from duties to rights, from responsibilities to privileges, from public servanthship to public lordship, from *karma*-vocation (by 'spontaneous variation') to *janma*-heredity, turns the economic (caste-) class-system and the political governmental system from a blessing into

¹ Western history contains many examples; as also the history of India in the past and under the British régime and in the Indian States.

² See the extract from the *Enc. Brit.* at p. 233-4 & 241-2 *supra*.

a curse, and produces, turn by turn, such monstrosities as brāhmaṇa-rājya, theocracy, sacerdotalism, ecclesiasticism, popery, or kshatṛiyrājya, aristocracy (autocracy, bureaucracy), militarism, feudalism, or vaiśya-rājya, plutocracy, capitalism, mammonism, or śūdrarājya, democracy, mobocracy, laborism—how this happens will be dealt with later. Each of these is an abnormality, an excessive exaggeration of one element in that which, when all the elements are rightly balanced, is the ideal Mānavarājya, homocracy, the rule of the wise man, the philosopher-king, in the sense of the philosopher plus the king, *i.e.*, legislation by the man of philanthropic wisdom, the brāhmaṇa, and execution by the man of philanthropic valour, the kshatṛiyrā. The book, the sword, the purse, the plough—all are indispensable; the book to guide the sword, the sword to guard the purse, the purse to cherish the plough, the plough to feed the custodians of all four. But when any one of these shoots beyond its mark, and begins to emphasise its rights and shirk its duties, then the balance of power between the natural classes which make up every civilised society is disturbed, and evils begin. Right education is a prime factor in maintaining this balance and keeping the evils at bay. Therefore Manu brāhmanises his civilisation, but with many safeguards against the teacher-scientist-priest-legislator developing self-righteousness, spiritual pride,

hypocrisy, luxuriousness, vice, and treason to his high mission.

Such is the way of education.

(iii) WHAT IS THE SCOPE OF EDUCATION

The third question is, What is the scope, the subject-matter, of Education? What should be taught?

It may be dealt with in two aspects, the subjective and the objective; that is to say, with reference to (A) the subject, the child and youth, the (aḍhyéṭā, vidy-ārṭhī, the pupil, who is to be educated, and (B) the objects of study, the things to be learnt, the aḍhyeya, the vidyā.

As regards (A) e-duca-tion being the 'leading forth,' the developing, the shikshaṇa, the shakṭi-sampāḍana, the 'en-abl-ing,' making abler and more powerful, of the natural faculties, we have to consider, (a) what are these faculties, and, (b) whether we have to discriminate good from bad among them, so as to nourish the former, and eradicate or at least emaciate the latter.

(A-a) *The Faculties which should be developed*

As to (a), we find that man is made up of three main shakṭis, faculties, powers, abilities, of jñāna, icchhā, kriyā, knowing, desiring, acting.¹

¹ For other names of these three, see the present writer's *The Science of Religion, or Sanātana Vaidika Dharma*, p. 31.

We can distinguish various systems in the physical body, *f.i.*, the nervous, the nutritive, and the muscular. And there are sub-systems under each, *f.i.*, the afferent or sensor nerves, the central cells, and the efferent or motor nerves in the nervous system.¹ So we may broadly distinguish, in the man as a whole, the triad of physical body, emotional body, and mental body²; or, in more current words, the physique, the feelings and emotions and will, and the intellect. All these need to be duly educated, developed to the fullest extent of the limits set by the natural constitution of each individual. *Mens sana in corpore sano*—sane healthy mind in sane healthy body—to create such is the scope of education. The time-old sayings of the nations embody the quintessence of the wisdom of thousands of years of experience; new

¹ More and more minutely detailed knowledge is being gathered daily by the admirable industry of western scientists in physiology as in other sciences. But the terminology is constantly changing. The latest terms, in neurology, seem to be 'neuron' for the nerve-unit, consisting of a 'deudrite' (afferent, sensor, in-bringing knowledge), an 'axon' (efferent, motor, out-carrying volition and action); and the central portion, which will probably be found to be the locus of desire, seems to have been called perikaryon sometimes; knowledge is probably translated into action in this centre.

² These may be said, very broadly, to correspond with the body, soul, and spirit of St. Paul; the *sthūla*, *sūkshma*, and *kāraṇa sharīras*, or *anna-prāṇa-maya*, *mano-maya*, *vijñāna-maya* *koshas* of *Vedānta*; the *karmendriyas*, *sharīra*, and *jñānendriyas* of the *Nyāya*; and body, heart, and mind, or limbs, heart, and head, of popular language.

discoveries are always proving to be only re-discoveries ; and growing science writes anew, fuller and fuller commentaries on those same old sayings.

Health of body and mind, freedom from disease of all kinds, is the one condition of the achievement of all the four ends of life.¹

There is no dispute that the physical body of the student should be so trained as to grow up well-nourished, healthy, shapely, strong, hardy, active, elastic ; and probably none that his mind should also grow up worthy of the same adjectives. But while, in the case of the body, the sense of the

¹ धनार्थकाममोक्षाणामारोग्यं मूलमुत्तमम् । *Charaka*.

How truth is common property and not to be copyrighted may be illustrated by the following coincidence of thoughts : "That body is without doubt the most strong and healthful which can the easiest support extreme cold and excessive heat in the change of seasons, and that the most firm and collected mind which is not puffed up with prosperity—nor dejected with adversity" ; Plutarch, *Lives*, The Comparison of Timoleon with Emilius Paulus". And

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥

तुल्यनिंदास्तुतिर्मौनी संतुष्टो येन केन चित् ।

अनिकेतः स्थिरमतिर्भक्तिमान् यः स मे प्रियः ॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ xii, 18, 19 ; ii, 56.

"Equable, to friend and foe, under honor and insult, in cold and heat, in pain and pleasure, unelated by joy and praise, undepressed by sorrow and slander, detached, contented, unharried by loves and hates, fears and jealousies—such is the steady-minded sage, lover of the Self."

adjectives is fairly plain, it is not quite so clear in the other case. It may become so as we proceed. The reason of the comparative vagueness is that here we have to deal with two aspects which seem to be more closely intermixed with each other than with the body, though, as a fact, all three are interdependent. The two are intellect and character. The individual trinity is made up of body, character, and intellect. Character is the comparatively permanent resultant of the emotional forces which sway the individual. It is the nett will, the ruling passion. The business of disciplining is to make this permanently beneficent. If we may make such distinctive use of the words, we may perhaps say, that the body has to be trained, the character disciplined, the intelligence taught,¹ so that the

¹ Vyā-yamana of sharīra, vi-nayana of svabhāva or prakṛti, adhy-āpana of buddhi, would be corresponding words. Shikshana would cover all. Spencer, in *Education*, has discussed whether there is any difference between 'knowledge-value' and 'training-value,' and has decided that the two cannot be separated. "If we give our pupils the knowledge which is of most worth, that is the knowledge which has indispensable practical value in regulating the affairs of life, we shall at the same time give them the best possible mental training; for it is incredible that the pursuit of the best kind of knowledge should not also afford the best mental discipline." Of course this also is true, if we give a broad sense to the word knowledge. How to keep the body healthy and strong, how to check evil emotions—this has also to be known, and known by undergoing the appropriate training and disciplining. But this only means once again that nothing in the world is single, but that all things intermingle; and that yet distinctions are also possible, useful, and necessary, within limits.

resultant *āśramus* may be intellectually strong, and physically strong, and morally strong and benevolent also. Then his intellectual and physical strength will be rightly used and be socially useful. Some details may be attempted under "How".

(A-b) *The Tendencies which should be attenuated*

As to (b), the question of good and bad, right and wrong, arises principally in connection with the desires and emotions. Ethics is concerned with these; as logic with intellect, and athletics with the body, while *æsthetics* may be said, in its broad sense, to cover all.¹ In connection with intellect and body, good and bad take on the form of useful and useless, healthy and unhealthy, pleasant and unpleasant. With reference to these distinctions, it may be enough to bear in mind that as "dirt is matter in the wrong place," so "bad and useless" are desire-emotions, intellections, actions, in the wrong time, place, and degree, and directed to wrong objects.² Anger is ordinarily

¹ From another standpoint, Logic is the Science of Truth; *Æsthetics*, of Beauty; Ethics, of Goodness.

² नामंत्रमक्षरं किंचिन्न च द्रव्यमनौषधम् ।

नायोग्यः पुरुषः कश्चित्प्रयोक्तैव तु दुर्लभः ॥

देशकालनिमित्तानां भेदैर्धर्मो विभिद्यते ।

स एव धर्मः सोऽधर्मस्तं प्रति नरं भजेत् ॥

"There is no vowel or consonant which has not a magical property as sound-force; nor any substance whatsoever which has not a medicinal value; nor any man who is not good for

bad, but there is such a thing also as righteous and noble indignation against abuse of power. Fear in the wrong place is cowardice; in the right, caution; of the evil man is bad; of offending against God's Righteous Laws, *ḍharma-bhīru-tā*, is very good. Jealousy is bad; but jealous guarding of public rights and properties is very desirable and honorable.¹ When well-instructed intelligence, well-disciplined character, and well-trained body combine to make a regenerate *ārya*, gentleman, he knows and carries out unerringly what is the appropriate emotion and action with which to respond and react to any given stimulus in any given situation; in short, he always knows what is right to do and does it. As said before, principles are proved by conduct, words by deeds, science by application to art, education by life.² The only tendency to be starved is the one to extremism.

(B) *The Sciences and Arts which should be taught*

Next we have to find out more specifically what is the subject-matter of the education of the intellect,

at least some one thing. But he who knows the property, the value, the goodness, and how to utilise it—is very difficult to find. Duty differs with occasion; what is lawful for one is unlawful for another, or even for the former himself in other circumstances."

¹ See *The Science of the Emotions*, pp. 99-101.

² *Naya* and *chāra*, *shāstra* and *prayoga*, *siḍḍhānta* and *vyavahāra*, *jñāna* and *karma*, *ḍharma* and *āchāra*, *brahma* and *ḍharma*, are corresponding Samskr̥t pairs.

what are the objects of study, the sciences and arts, in which instruction should be given—side by side, of course, with the training of the body and the disciplining of character.

Many classifications of the sciences have been put forward in the west. Herbert Spencer's seems the best known and practically holds the field still. Briefly, the main divisions are, (a) Abstract, *i.e.*, Logic and Mathematics, (b) Abstract-concrete, *i.e.*, Mechanics, Physics, Chemistry, (c) Concrete, *i.e.*, Astronomy, Geology, Biology, Psychology, Sociology.¹ The reason why, as explained by him, does not perhaps come quite home; still it helps to facilitate knowledge by arranging the sciences into some sort of orderly system, and, as doing this, is useful. It will be noticed that the arts are not touched by it. The latest tendency in the west seems to be to think less of such classifications.

¹ J. A. Thomson, *Introduction to Science* (H. U. L. Series recently reprinted) says: "The five great fundamental sciences are (1) Sociology, (2) Psychology, (3) Biology, (4) Physics, (5) Chemistry. . . . There is much need for Metaphysics to function as a sublime Logic, testing the completeness and consistency of scientific description" (pp. 106, 166-7). A. Herzberg, *The Psychology of Philosophers*, (pub. 1929), says: ". . . Primitive science showed a steady tendency to divide itself into independent branches—firstly mathematics, then astronomy and physics, later chemistry, then biology, and finally psychology and sociology. . . . Philosophy (is) . . . the synthesis of all sciences . . . a sort of quintessence of all sciences . . . the science of the widest problems in all fields, and of those problems which affect mankind most closely" (pp. 8, 12, 13).

At a certain stage of development, much attention was given to methods of classification, and much emphasis laid on the results, which were thought to have a significance beyond that of the mere convenience of mankind. But we have reached the stage when the different streams of knowledge, followed by the different sciences, are coalescing and the artificial barriers raised by calling those sciences by different names are breaking down . . . Science is in reality one, though we may agree to look on it now from one side and now from another, as we approach it from the standpoint of physics, physiology, or psychology. The whole problem which mankind has to face undoubtedly includes an inquiry into the ultimate nature of reality. But that inquiry lies in the province of metaphysics . . . Metaphysics uses the results of natural science, as of all other branches of learning, as evidence bearing on her own deeper and more difficult questions.¹

All this only repeats in new words the ancient declaration that the Veda, Science, is one continuous whole with an infinite number of parts, like the World-process which it deals with, and that all *viḍyās*, sciences and arts, are *aṅgas*, limbs, members, organs, or *up-aṅgas*, sub-organs, *śhākhās*, branches, *pra-śhākhās*, sub-branches, of it, being named after the predominant feature or subject; the heart, the root, of the whole being the One Reality of realities, the Supreme Self, as expounded by the *Ved-ānta-Upanishats*, "the crown and finality of knowledge, the Secret of all science".²

¹ *Enc. Brit.* (13th edn.), Art. "Science".

² एक एव पुरा वेदः । व्यदधाद्यज्ञसंतत्यै वेदमेकं चतुर्विधम् । अनन्ता वै वेदाः । उपवेदाः । वेदांगानि । वेदोपांगानि । शाखाः । प्रशाखाः । विद्याः ।

The word Veda comes from the same root as *viḍyā*. Originally the two meant the same thing, 'science-art'. This is plain from such usage as *Dhanur-veda*, the science

Yet classifications are plainly convenient, helpful, and desirable, nay, necessary. We have only to avoid excess, and always to remember that a b h e ḍ a, non-separateness, the connecting thread of metaphysical unity, runs through all the seeming separateness of the classified sciences. It is only when men emphasise the differences too much and shut their eyes to the samenesses, s a m a - ṭ ā, that errors and quarrels begin, in the sciences, as well as in social, political, economic, and domestic relations between human beings, individuals, families, tribes, nations, races. Therefore the ancient Indian thought, while distinguishing between, and classifying the sciences and arts, at the same time, poetically conceives and pictures the Veḍa-Bhagavān, the Lord Veḍa, the Veḍa-Purusha, the Science-Man, the God of Science, as one anthropomorphic

and art of the Bow, *i.e.*, of War; Āyur-veḍa, the science and art of Medicine; Gāṇḍharva-veḍa, the science and art of Music; Shilpa-veḍa, the science and art of Crafts in general; Sthāpātya-veḍa, the science and art of Building and Architecture. Gradually, the word came, in the course of the general degeneration that seems to have set in, to be confined to the four collections of sacred, mystical, and mysterious hymns that now go by the name, while most of the sciences and arts of daily utility were forgotten. But wonderful books are now and then being brought to light, which help to justify belief in palmier days of Indian science and civilisation, *e.g.*, Bharata's *Nāṭya-shāstra* (on the Drama), Kautilya's *Artha-shāstra* (on Government), and various works on Engineering summarised by K. V. Vaze, in his valuable series of articles on "The Philosophy of Ancient Indian Engineering," which appeared in *The Vedic Magazine* (of the Gurukula, Kāngri, near Hardwar), and which, unfortunately have not been reprinted in book-form so far, though they ought to have been long ago.

organism with sensor and motor organs. It is only right and natural that the Veda should reflect Nature. Nature is an organic unity and continuity; because the God of Nature is One, and His Universal Consciousness holds together all the infinite parts of Nature-Matter in a perpetual Unity. Man's limited mind proceeds by analysis; Nature is always a limitless synthesis. Classifications are mostly a matter of practical convenience, for special purposes. But, also, science is largely classification.

Vidyās, Sciences, have therefore been classified in different ways, from different standpoints, in the old books. The oldest, and deeply significant, divides them into two, the higher and the lower, the transcendental and the empirical, the Science of the Infinite, Eternal, and Changeless Self, Spirit, or Subject, and the Sciences of the Finite, Fleeting, Changing forms of the not-Self, Matter, or Object.² Sub-dividing the last into two,

¹ छंदः पादौ तु वेदस्य, हस्तः कल्पोऽथ पठ्यते ।

ज्योतिषामयनं चक्षुर्निरुक्तं श्रोत्रमुच्यते ॥

शिक्षा घ्राणं तु वेदस्य, मुखं व्याकरणं स्मृतम् ।

तस्मात्सांगमधीत्यैव ब्रह्मलोके महीयते ॥

"Chhandah is the feet, Kalpa the hands, Jyotiṣha the eyes, Nirukṭa the ears, Shikshā the nose, Vyākaraṇa the mouth of the Veda."

² द्वे विद्ये वेदितव्ये, परा चैवाऽपरा च । *Muṇḍaka*. Metaphysics and Physics would not be a bad pair, if Physics could mean all material sciences.

we have the division into the Ādhy-āṭmika, Ādhi-ḍaivika, and the Ādhi-bhautika¹ or the Sciences of Spirit, of Energy, and of Matter. These three may be said to broadly correspond with Herbert Spencer's triple division. For the education of the future ruler, they have been classified into (a) the group of logic, psychology, philosophy, (b) ethics, (c) economics, (d) politics and jurisprudence.² But the most purposive, pragmatic, and permanently useful division is into four, corresponding with the four permanent purposes or ends of life, and in the same words, (a) Dharma-shāstra, (b) Artha-shāstra, (c) Kāma-shāstra, (d) Moksha-shāstra, in other words, the Sciences (a) of Righteousness, of Law, human and divine, (b) of Wealth, (c) of Enjoyment, (d) of Emancipation of soul and Spirit. Moksha-shāstra is the same as Parā-vidyā, the transcendental Science of the Self. Aparā-vidyā includes the other three. All possible sciences may be grouped under these. They may be broadly equated with (a) the Legalities, (b) the Realities,

¹ आध्यात्मिक, आधिदैविक, आधिभौतिक ।

² आन्वीक्षिकी त्रयी वार्ता दंडनीतिश्च शाश्वती । *Shukra-Nīti*.

For details of other current classifications, see *An Advanced Text-Book of Hindū Religion and Ethics*, Introduction, (pub. by the Central Hindu College of the Benares Hindū University).

(c) the Humanities, and (d) the Divinites; or, more specifically, (a) Ethics, (b) Economics, (c) Æsthetics, (d) Metaphysics. If it is remembered that sciences are for life, and not life for sciences, and that therefore the applications of the sciences for the service of life, *i.e.*, the arts, may be regarded as included in their respective sciences, then we may easily see that all sciences and arts may be grouped under these four, as subserving the four ends of life. All the material sciences may be regarded as helping to produce Wealth; and all the fine as well as the useful arts (the distinction is artificial) as subserving Enjoyment. The sciences of psychology and sociology minister to that Law and Righteousness which upholdeth and exalteth nations by organising them firmly. Metaphysics brings Emancipation. But this, again, only by predominance. In fact, all the sciences and arts are interdependent and inseparable, as the ends are.

It is only to subserve these four ends, that the Knowledge which Education deals with, is organised into four departments, and Education is throughout made culturo-vocational, combining science and corresponding arts. Religious, Moral, Emotional instruction corresponds with Dharma-shāstra; Technical, Vocational, Intellectual, with Artha-shāstra; Æsthetic, Physical, with Kāma-shāstra; all interwine. Spiritual education is the work of Moksha-shāstra. Liberal culture means the

combination of the first four; I in the completeness of that culture is spirituality achieved.

Some slight detail may be attempted.

The subject-matter of education divides, first, into,

A. Material Science (Skt. Aparā-vidyā; Persian-Arabic, Ulūm-i-Dunyā, Ilm-i-Safinā).

B. Spiritual Science (Skt. Parā-vidyā; P.-A. Ulūm-i-Ḍīn, Ilm-i-Sīnā).

Material Science, the Science of Matter, the Science of the Finite, includes, as its three main sub-divisions,

A. I. The Sciences (Skt. Shāstra-s P.-A. Ulūm plural of Ilm) and Arts (Skt. Prayoga-s or Kalā-s, P.-A. Funūn, pl. of Fun) which make possible (a) the *Organisation* (Skt. Vyūhana or Sangrahaṇa,¹ P.-A. Ṭanzīm) and (b) the *Preservation* (Skt. Rakshaṇa, P.-A. Hifazaṭ) of Society; i.e., Dharma-shāstra, (P.-A. Ulūm-i-Ṭanzīm-i-Jamāaṭ, Fiqah).

Those subserving (a) *Organisation* include (i) as preliminary, the four R's (Reading, Writing, 'Rithmetic, and Religion) and the Vedāṅgas (Language and Linguistic Sciences, Grammar, Philology, Exegesis, Rhythm or Prosody, the elements of Mathematics, Astronomy,¹ etc.); (ii) the principles

¹ शिक्षा, कल्पो, व्याकरणम्, निरुक्तम्, छंदो, ज्योतिषमिति ।

Mundaka.

For discussions of the significance of these, see the present writer's *The Praṇava-Vāda*, or *The Science of the Sacred Word*.

of Psychology, Psycho-physics, Psychical and Superphysical Science (being the mystical element in the Vedas and other Scriptures); as directly concerned, (iii) Sociology (Skt. Samāja-shāstra, P.-A. Ijtimā-iyāt), History (Skt. Purāṇa-Itihāsa, P.-A. Tārīkh), Politics-Civics (Skt. Rāja-dharma, Rāja-shāstra, or Rāja-nīti, P.-A. Siyāsiyāt or Maḍan-iyāt); (iv) Ethics (Skt. Sadāchāra-nīti, P.-A. Akhlāq-iyāt); (v) Law and Jurisprudence (Skt. Vyavahāra-dharma, P.-A. Māmilāt-i-Fiqaḥ).

Those subserving (b) *Preservation* include (i) Medical Science and its subsidiaries, Biology, Physiology, Anatomy, etc., (Skt. Āyur-Veḍa, P.-A. Tibb), General Hygiene and Sanitation (Skt. Shaucha-vidhi, Ārogya-rakshā, P.-A. Safāi, Hifz-i-sihaṭ; (ii) Military Science (Skt. Dhanur-veḍa, Per. Ilm-i-Jang) and its subsidiaries.

A. II. The Sciences and Arts which make possible the lawful *Enrichment of Society*, i.e., Artha-shāstra, (P.-A. Ulūm-i-Ḍaulāt).

These include (a) Chemistry (Skt. Rasāyana-shāstra, P.-A. Kīmīyā) and its subordinates, Mineralogy, Metallurgy, etc., (b) Physics (Skt. Bhūṭa-shakṭi-shāstra, P.-A. Ilm-i-Ṭabāi), (c) Mathematics (Skt. Gaṇīṭa, P.-A. Ilm-i-Riyāzī) and its application to Engineering in all its branches, (d) Geology (Skt. Bhū-garbha-shāstra, P.-A. Ilm-i-Arḍ), (e) Economics and its subsidiary Arts of Agriculture, Rearing of Domestic Animals, Trade and Commerce, and all Applied Science generally (Skt.

Kṛṣhi, Go-rakshā, Vāṇijya, or, generally, Vārtā-shāstra and Shilpa-Veḍa, P.-A. Ulūm-i-Iqtisād), i.e., Science applied to the production of Wealth which makes possible the securing of Necessaries as well as refined Comforts and rich Public Possessions of common use, for the Families that make up Society.

A. III. The Sciences and Arts which make possible *The Refined Worldly Happiness of Society*, i.e., Kāma-Shāstra (Per. Ilm-i-Khānādārī).

These include the Science of Domestic and Social Life, and all subsidiary Arts that refine and ennoble the individual, the family, the race, f.i., the Science of Eugenics, Sex-physiology and Sex-Hygiene, and all the Fine Arts, Poetry, Drama, General Literature or Belles Lettres, Music, Painting, Sculpture, Massage, Perfume-making, Savor-making, Ceramics, Jewel-work, Metal-work, Apparel, Furniture, Architecture, Gardening, Town-planning, etc. (Skt. Gāṇḍharva-Veḍa, Sthāpātya-Veḍa, Kalā-shāstra, P.-A. Ilm-i-Majlis, Funūn-i-Laṭīfah). 'Sixty-four' Kalā-s, arts, are mentioned.

B. or IV. Spiritual Science, Moksha-shāstra, which explains the ways and the workings of the Infinite Spirit, and expounds the nature, meaning, and purpose of life and of the universe, i.e., the universal World-process. It unifies, co-ordinates, organises, and supplies first principles and foundations to all the Sciences of the Finite; and it makes possible the *Realisation of the deepest*

Spiritual Happiness. It is Moksha-shāstra (P.-A. Tasawwuf, Ma'arifaṭ).

It includes principally, (a) Metaphysics or Philosophy (Skt. Darshana, P.-A. Falsafā, Ilah-īyaṭ), and as subsidiaries, (b) Higher Psychology and applied Psychology, the Science of Attention, of controlling and directing the mind, (Skt. Adhyātma-shāstra, Yoga-shāstra, Chitta-shāstra, P.-A. Nafas-īyaṭ, Sulūk), (c) Logic, the Science of Right Thinking, Right Reasoning (Skt. Nyāya-shāstra, Tarka-shāstra, Pramāṇa-shāstra, P.-A. Mantīq), and (d) Comparative Religion (Skt. Dharma-taṭṭva-samīkshā, P.-A. Ilm-ul-Adyān).¹

(iv) WHOM TO EDUCATE, AND
IN WHAT WAY?

Our fourth problem is Whom to Educate? Who are the educable? And what sort of education should be given to each pupil—the same sort to all, or different sorts to different types?

In the broad sense, of “live and learn,” referred to before, every living being is learning, ill or well, and also unlearning, throughout life. Who knows but that even the amoeba learns, in its sub-consciousness, to use its pseudopodia better and better.

¹ Some aspects of this Organisation of Knowledge were discussed in a little more detail, by the present writer, in a series of papers published in March-April, 1919, in the then daily *New India* of Madras, conducted by Dr. Annie Besant. Possibly the papers may some day be reprinted in book form.

But in the special sense we have in view, only those children are educable who have the possibility in them of developing the higher consciousness, and becoming twice-born, regenerate, and who have also the capacity to differentiate out and specialise into one or other of the three types of the twice-born, man of knowledge, or man of action, or man of (wealth-producing, wealth-acquiring-and-accumulating, and wealth-managing-and-distributing) desire. The remaining children, who have no congenital natural potency to take the second birth, and have to remain once-born, in the present life, have to be given such training and instruction as are suitable for their limited grasp, and will make them better qualified, as far as possible, for their comparatively 'unskilled' or 'little-skilled' labor.¹

Of course, these are only broad divisions. There must always be many degrees and grades of ability and differentiation under each; just as persons speak of the social middle class and then go on to sub-divide it into the upper middle, middle middle, and lower middle; or, in a school, of the primary, and then upper primary and lower primary, classes; or of the waking, dreaming, and slumbering states of consciousness, and then of the (a) watchfully, alertly, and all-sidedly wideawake, the normally wakeful and engaged in work, the

¹ Ré distinction of skill from intelligence, see p. 301, *infra*.

reverist, (b) the dog-dosing, the dreaming, the somnambulant, and (c) the deep-sleeping, the slumbering, the dead-sleeping or tranced, cataleptic, synoptic.

It is being established more and more definitely, even in the go-ahead and democratic far west, by methods of technical scientific investigation and experiment applied to the ascertainment of the quality and measurement of the quantity of the intelligence of each pupil, that in every society there is a fairly large percentage of children who are congenitally unfit for higher studies; while other children are well-endowed with special capacities, and should be specially educated.

A pupil who does not have an I. Q. (Intelligence Quotient) as high as 90 is practically certain to fail in high school and most of those with I. Q.'s less than 105 fail in colleges. No matter how hard these students work and no matter how good opportunities they have, they are foredoomed to failure from the day of their birth by the low intellectual capacities with which they are endowed . . . Counselling the obviously dull not to attempt what is clearly beyond their reach may be conducive to happiness, may prevent the heart-rending struggles that are foredoomed to failure . . . The unsuccessful attempts to reach a higher level will leave no net result except waste of energy and much pain and unhappiness. What is important for our purpose is that ability should be discovered wherever it is found. This is precisely one of the things that those in charge of *vocational guidance* seek to do . . . *Compulsory education*, whereby . . . a child is compelled to attend school until he reaches a certain age or until he finishes a certain grade . . . *does discover* in a systematic way as nothing else in the history of the world ever has done heretofore, the *inborn capacities* of all the children. This

is an interesting *incidental result* of an undertaking which was made, not for this purpose, but for the *purpose* of providing an education which should be of *use* to each individual in his "*station in life*," and which was also believed to be necessary in order that he might discharge his public duty as a citizen.¹

This "incidental result" is not only interesting but vitally important, if it be duly developed, by testing and ascertaining, not only the degree of *intelligence*, but also the *temperament*, the *characteristic* disposition, the *vocational aptitude*, of each child, youth, adult, for the purpose of guiding him to his proper natural vocation, his true *varṇa*, and his appropriate place in society. In Japan they seem to have developed this result successfully and achieved its natural and legitimate purpose in a manner and to an extent which has not been achieved even in the near and the far west, and which, it seems, requires only to be placed only in the setting of the principles of the *Varṇāśrama* scheme of Social Organisation to become a perfect Educational Organisation. It seems to be thoroughly worthy of imitation in India, and

¹ N. J. Lennes, *Whither Democracy?* (pub. 1927), pp. 99, 100, 126, 131. This is a noteworthy book which makes curious approaches to ancient Indian thoughts and conclusions, along utterly different paths; and diverges from them also, now and then, in very important respects, because of difference of standpoint and non-cognisance of various matters which Indian thought takes account of. Either way, the book throws light upon what has become obscure in the ancient thoughts and ways with the lapse of ages. For meaning of I.Q. see p. 302, *infra*.

amidst such a setting, for the revival of a self-dependent, self-complete, civilisation.

In Japan, it seems, they have done far better and in a far shorter time—for the patent reason that the People, a noble, patriotic, self-sacrificing, and united People, and their Government were of one mind, one heart, one will, one interest. Between them they have reorganised the whole life of all the people, completely. So far as education is concerned, we may roughly and briefly describe the scheme by saying that there is one main road which runs from the three R's to the peaks of learning. All the educable children and youth, girls and boys, of the nation—some five millions or so in each generation—*must* travel on the earlier parts of the road, the elementary, primary, and secondary schools. Then they are subjected to a process of sifting by appropriate examinations. Those who are fit to travel further on the main road are sent forwards. The others are shunted on to side-lines of manual work, industrial training, technical education in special schools of agriculture, commerce, mechanics, applied chemistry, navigation, electrical engineering, art, veterinary science, sericulture, dyeing and weaving, embroidery, artificial flower making, silk reeling, pottery, lacquer work, wood work, metal work, etc.—remember, regular schools are provided for teaching these things—according to their capacities and aptitudes. And this process of examining and sifting, and passing onwards or shunting sideways, is repeated again and again. Naturally, only a comparatively few complete the courses for the purely learned professions—*but none of the others is left to shift for himself. Practically every youngster of the nation is given some definite training for some definite occupation.*

And this is what ought to be done in India also, either by state agency, or by private organisation—as may be decided by the powers that be, amidst the conflict of those who favor state-management, on the one hand, and those who favor individualist struggle on the other; unless indeed the people of to-day grow wise and can see fit and find a way to revive in its genuine form the ancient *reconciliation* of the two, in the shape of a just

social organisation, evolved by the people and maintained by the state-authorities as servants of the people.¹

Further observations will be made, from time to time, on this subject, in connection with the discussion of the When, Where, and How of Education, which will be now taken up for discussion, partly separately, and then more or less together, because of their unravelable connection. The answers to them form the subject-matter of what is becoming a very technical Science of Education in the hands of western experts—with, it is to be feared, the usual tendency to excess, and the consequent danger of the end being suffocated by the plethora of the means.

Lastly we will discuss the question, Who should educate? On the Educator depends the solution of all the other problems. If the right Educator is found, then, and then only will they all be solved rightly.

¹ This is taken from a note written by the present writer, on the basis of Baron Kikuchi's book, *Japan* (pub. 1909), for *The Central Hindū College Magazine* (of Benares), which he was editing at the time. It was written to compare the extreme mismanagement of the educational problem of India by the British *régime*, and the great economic and manifold other distress brought upon the land thereby, with the successful handling of that problem, and the consequent national prosperity, in Japan—the reasons being obvious, conflict of interest between ruler and ruled in the one case, identity in the other; the impact of western civilisation *with* political domination, in the one case, *without*, in the other.

(v) WHEN TO EDUCATE ?

The time for the commencement of regular education is fixed differently for different types of boys. The earlier years were left purely to physical activity and play, in recapitulation of the life of the earliest races. Those in whom the quality of wisdom (sa t t v a), predominates, who have to do the work of Brāhmaṇas, of storekeepers and purveyors of knowledge and good-will to all according to their needs and capacities, begin their education early; they need not spend so much time on physical games, nor let their consciousness run so much into muscle. Those in whom that quality is distinctly colored by activity (rajas), who are to do the duties of the Kṣhattriya, to rule and guard and fight for the defence of the people, they begin a little later, spending more time on muscle-work. Those whose intelligence is largely tinged by steady attachment (t a m a s), who cling to the land and the cattle and commercial possessions, who have to do the plodding work of trade and agriculture, and steadily gather and spread wealth in the nation, who are to be Vaishyas, they begin a little later still; not that their physical vehicle can or may attain greater soundness than those of the Kṣhattriyas, but because their powers unfold more slowly in consequence of their clinging "inertia".

The brāhmaṇa type should be led up to the teacher, and invested with the sacred thread in the eighth year, the kṣhāṭṭriya in the eleventh, and the vaiśhya in the twelfth. But if the boy shows exceptional promise and desire for the qualifications of his vocation—the shining aura¹ and the special (moon-white) color of wisdom, if a brāhmaṇa; the (rich red) glory of vitality and the might of thew and sinew, if a kṣhāṭṭriya; the (golden yellow), magnetism of commercial enterprise, if a vaiśhya²—then should he commence his studies in the fifth, the sixth, the eighth year, respectively for the three types. Such commencement should not be delayed beyond the sixteenth, the twenty-second, and the twenty-fourth year, in the three cases. For Sāvitrī, 'the daughter of the Sun,' the chief of mantras and of the laws of

¹ The words तेजस्, वर्चस्, सहस्, ओजस्, ऊर्जस्, तरस्, महस्, etc., seem to have been used distinctively, with reference to the separate class-castes, formerly. They have become mixed up latterly. The first word is used generally in the sense of 'glory,' with an implication of 'blazing,' 'burning,' 'compelling' also. The second is used almost exclusively for the calm, serene, lustre of wisdom and holiness. The next four mean valor of heart, virile vigor of body, en-ergy, and dash, repectively, and are used mostly in connection with the soldier. The last means sumptuousity, and may be used with reference to the possessor of wealth, the maker of festivals. Every characteristic quality, in marked degree, produces its peculiar tinge in the aura of the person, and a spiritual-minded teacher, if gifted with intuition or clairvoyant vision, as he should be, would be able to see it and discern the probable true varṇa of the child, at once, and guide his studies accordingly. Ré colors of psychical qualities, see *Man, Visible and Invisible*, and *Thought-Forms*, by Mrs. Besant and Mr. C. W. Leadbeater.

ब्राह्मणानां सितो वर्णः क्षत्रियाणां तु लोहितः ।

वैश्यानां पीतकश्चैव शूद्राणामसितस्तथा ॥

Paṇḍya Purāṇa, Swarga-khanda, ch. 27.

"White is the color of the brāhmaṇa, red of the kṣhāṭṭriya, yellow of the vaiśhya, dark of the shūdra."

nature, the bringer of the introspective, consciousness and the power of the higher reason, without which life remains un-understood—that Sāvitrī waits no longer for the embodied soul after those periods, and may not be found again in this life.¹

INTROSPECTIVE PRAYER

Sāvītā etymologically means the Progenitor, the Creator; Sāvitrī, derived from that word, means His daughter. The Vedic mantra, in-cant-ation, musically 'chanted' with the whole soul placed in tune with the Infinite by harmonious mood of devotion, adoration, love, prayer—by which the blessing and the guidance of the Father of All, the Supreme Self, the Central Spiritual Sun, is invoked, is called Sāvitrī. It is also called Gāyatrī, because gāyanāṁ tṛāyaṇi, it "gives protection to him who chants it". The word mantra also means, "that which being revolved in mind, gives protection," mananā tṛāyaṇi. A pure mind, fixed on God, which fears only to displease Him, fears nothing else. It is always God-protected,

¹ गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।

गर्भादिकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥

ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पंचमे ।

राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे ॥

आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्त्तते ।

आद्वाविंशात्क्षत्रवन्धोराचतुर्विंशतेर्विशः ॥ *Manu*, ii, 36, 37, 38.

Self-protected. The meaning of the words of the great Prayer is : .

" *We meditate, we fix our minds, upon the effulgent radiance of the Supreme Self, the One Progenitor of all the Universe, in order that He may illumine and inspire these minds of ours.*"¹

The collective plural, *we, our, ours*, philanthropic, congregational, socialistic, communistic, in the highest sense, is to be noted specially.

The Christ's Prayer is the same :

Our Father which art in Heaven, hallowed be Thy name. Thy Kingdom (rule, guidance, inspiration) come. Thy will be done (by us). Lead us (away from and) not into temptation and deliver us from evil.

The Prophet Muhammad's Prayer is the same too :

Lord of Mercy and Beneficence ! Thee do we serve and Thee beseech for help. Show us the straight road. Teach us the right path, the path of rectitude, on which Thy favors are showered (walking on which, the Inner Self rejoiceth ever, and greatly, even though, and however much, the outer body may suffer) ; (let us) not (stray erringly on to the path) of those who go astray, on whom Thy wrath descends, (the greatest wrath being a gnawing conscience).²

Other Vedic manṭra-s expressly pray to be guarded from evil temptations together with the

¹ ॐ भूः, ॐ भुवः, ॐ स्वः, ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् । ॐ ॥

² Ar-Rahmān, Ar-Rahīm ! Iyyāka na'buḍu wa iyyāka nasta'in. Ihdi nas sirāt-ul-mustaḡīm, sirāt-al-lazīna an aṃta a'laihim, ḡhair-il-maghzūb-i-a'laihim wa la-aẓẓallin. (Qurān.)

wish to, be shown the path of virtue.¹ Obviously the two are obverse and converse aspects of the same mental mood, *abhyāsa* and *vairāgya*, "approaching near" the good, and turning away in "distaste" from the evil. The *Gāyatrī* combines the two in one.

The intelligence to see, and the will and the power to do, the right—this is all that a human being needs, in the smallest matter as well as the greatest. The prayer for these is the highest prayer. The whole purpose of education is to ensure these. Therefore the principal, the most important, rite in the ceremony of *upa-nayana*, explained before, wherewith the pupil received

¹ यो देवानां प्रभवश्चोद्भवश्च विश्वाविपो रदो महर्षिः ।

हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुक्तु ॥

Shvetāshvatara.

"The Lord of all the worlds, the All-reaching, who is the Creator and the sovereign of all the gods, who created the sun, who is also the Destroyer of all—May He endow us with the benign and beneficent intelligence."

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनः भूयिष्ठां ते नम उक्तिं विधेम ॥ *Isha.*

"O Sacred Fire! (*agrē nayati* = *agniḥ*, that which leads onwards, as a pillar of light), lead us to prosperity by the best road, Thou that knowest all knowledges. War Thou against the sin and the evil in us that is trying to overpower us. Wholly do we surrender ourselves to Thee and bow before Thee!"—which are almost the same words as those of the *Qurān*.

admission into the Gurukula, the Teacher's Family, the residential school or university, is the deeply affectionate and impressively solemn whispering into the ear of the pupil, by the preceptor, of this holy manṭra. It puts the soul-life of the child in touch with the Infinite Life, and lights therein a tiny spark of All-Self-Consciousness, to be carefully fostered into strong and steady flame. The outer ceremonial, freed from false accretions, has import. Though it is not essential, it is not useless either. To the frivolous, the flippant, the shallow, all things are such. To the earnest of mind and pure of spirit, some of the commonest things of life become holy. But the frivolous too *will* some day become earnest, when their turn comes to be caught by the appropriate cog of the cycling Wheel of Life. In the meanwhile we may bear in mind that just as all the wonders of science are the results of the manipulations of a few chemicals, so it is at least possible that psycho-physical research may some day prove that some genuine Vedic rites, which too deal with similar materials, also have their own results.

The Gāyatrī-prayer has to be *practised* daily, by the pupil, after receiving it from the preceptor, as part of the saṅdhyā-ritual, at fixed times, in the mornings and the evenings. The benefits of the practice reach very far, and all through life. They begin with the training in the observance of regular hours and fixed good physical and psychical

habits; pass on gradually into the gain of the introspective consciousness,¹ and the capacity for self-examination and self-control, which constitutes the second birth; and culminate in the identification of the individual self with the Supreme Self in *yoga-samāḍhi*. The invocation may be said to embody, in practice, the chief law of nature, the law of the conservation of energy, *viz.*, that all minor energies—psychical and physical, mental and vital, chemical and biotic, luminous and thermal, etc.—are forms of, are derived from, and merge back into, the One Central Reservoir of all Shakti-Energy, the Self. Praying with concentrated mind, heart, will, in terms of the *Gāyatrī*, regarding the visible Sun as, for us, the most glorious embodiment of the Spiritual Sun, is the drinking in of fresh energy, as the lungs breathe in fresh air, on all the planes of existence, *bhūh*, *bhuvah*, *svah*, physical, astral, mental, with which the human soul is in contact through its triple body, *sṭhūla-sūkshma-kāraṇa*, dense-subtle-causal (or, again, physical-astral-mental).²

¹ ततः प्रत्यक्चेतनाधिगमः अंतरायाभावश्च । *Yoga-sūtra*. “By practice of *japa*, internal litany, the introspective consciousness is gained and also conquest over distractions.”

² More precisely, the *sṭhūla-sūkshma-kāraṇa*, or waking-dreaming-slumbering bodies and states of consciousness, may be said to correspond with what has been glimpsed by Freud and his followers and secessionists as the conscious, the pre-conscious or fore-conscious, and the unconscious. Schopenhauer and Van Hartman in the west may be regarded as

More will be said about the Gāyatrī and the sandhyā later.

AGE-LIMITS OF ELASTICITY

Age-limits are prescribed for the commencement of education, and especially for the initiation into the practice of the Gāyatrī, because, after those limits are passed, the mind and its vehicle, the nervous system, lose the needed elasticity; and the finer the nervous system the sooner such loss and degeneration begin, if its natural functions are left un-exercised.

Modern thought and practice are, perforce, more or less in accordance with this rule of Manu's. Education must come in the earlier years of life. Thus Prof. William James says¹:

Outside of their own business, the ideas gained by men before they are *twenty-five* are practically the only ideas they shall have in their lives. They *cannot* get anything new. Disinterested curiosity is past, the mental grooves and channels set, the power of assimilation gone . . . In all pedagogy, the great thing is to strike the iron while hot, and to seize the wave of the pupil's interest in each successive subject before its ebb has come, so that knowledge may be got and a habit of skill acquired—a headway of interest, in short, secured, on which afterward the individual may float. There is a

precursors of Freud, but the merit of the special technical development is his. Freud recognises the work of Schopenhauer (whom he had not read till recently) in his *The Problem of Lay Analyses* (pub. 1927), p. 295.

¹ *Principles of Psychology*, ii, 402.

happy moment for fixing skill in drawing, for making boys collectors of natural history, and presently dissectors and botanists; then for initiating them into the harmonies of mechanics and the wonders of physical and chemical law. Later, introspective psychology and the metaphysical and religious mysteries take their turn; and last of all, the drama of human affairs and worldly wisdom in the widest sense of the term. In each of us a saturation-point is soon reached in all these things.

If the psychological moment is passed by, the chance of gaining the desired habit is practically lost for the rest of the life. Thus, as Prof. James goes on to say:

If a boy grows up alone at the age of games and sports, and learns neither to play ball, nor row, nor sail, nor ride, nor skate, nor fish, nor shoot, probably he will be sedentary to the end of his days.

More recent pronouncements of western science are:

(The brain) has reached its maximum size by the *twentieth* year. After the twentieth year, or even a little before, it begins to lose its weight.¹

It is generally agreed that the kind of mental growth which is measured by these tests (for determining the I.Q., (*i.e.*, the intelligence quotient) ceases at an early age, varying no doubt in different individuals, but on an average at about *sixteen* . . . It is safe to say that by sixteen nearly all the very inferior children are eliminated from schools . . . It is always found that, in a school system, the majority of those measuring high in intelligence are in school grades *in advance of their years* . . . Surely one not capable of formulating and using general or abstract ideas cannot go very

¹ Keith, *The Human Body* (Home University Library Series), p. 87.

far in influencing his fellows—in leadership—except as the proverbial leader of the blind Belief in the inequality of native endowment is practically universal among those who have given the question serious and significant thought The words brilliant, bright, slow, dull, stupid, are in current use, carry definite meanings, and reflect practically unanimous opinions. . . . That the minds of all classes but the very lowest (—the classification is with respect to inborn intelligence, and not with respect to social or occupational status—) are susceptible of far greater training than at present, both intellectually, emotionally, and æsthetically, requires no argument. We will admit freely that few, if any, actually reach (under present conditions) the highest possible limit fixed by their inborn capacity for growth. But it is beyond controversy that this capacity varies greatly in different individuals, and that it does set definite limits beyond which growth is impossible. Mention should also be made of those occupations also which require native gifts that constitute what is regarded as the highest genius. Those who enrich the world with great literature, paintings, statues, scientific discoveries of the first order, or who lead nations wisely in times of crises, seem to transcend the ordinary rules of human development.¹

Compare with this what has been said before about the Japanese system of education; and the following proverb of Samskr̥t,

Indulge the child for five years; discipline him for ten; from the sixteenth, treat him as a friend and equal.²

The ages mentioned in the above extracts should be compared with those mentioned by Manu.

¹ N. J. Lennes, *Whither Democracy?* pp. 91, 146, 98, 80, 67, 65, 62-3, 48 (pub. 1927).

² लालयेत् पञ्चवर्षाणि दशवर्षाणि ताडयेत् ।

प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत् ॥

Differences as well as agreements are observable. There is some reason to believe that the agreements will increase as the interpenetration of the science of education by psychological principles increases in the west, under the guidance of "Metaphysics functioning as a sublime Logic".

How far modern solutions, or experiments towards solution, of educational problems, succeed, and how far they fail, to achieve the purpose of Education, and satisfy the needs of society, is observable all around us. Whether the ancient ideas will help to cure the failures, remains to be seen.

CHIEF DIFFICULTY OF MODERN EDUCATIONISTS

The chief difficulty of modern educationists is that of fitting means to ends. It is obvious that the process of education is not an end in itself but a means. But a means to what? The modern educationist, it would seem, does not know that 'what' exactly. Hence his perplexity. He will not, before starting on his work, take the trouble to clearly formulate to himself the ends of life, as the ancient educationist does. And not formulating the ends, he inevitably neglects the appropriate means. By one of those paradoxes, which nature has invented to maintain the balance of tragedy and comedy, the modern man while laying all the stress he can on differentiation as the prime factor in, and as the very spirit of, evolution, in all

departments, of nature, yet objects to it in human society, in the shape of class-‘castes’ and types of men, but would make them all homogeneous, all equal. The degenerate descendant and representative of the ‘ancient’ man, on the other hand, recognising, orally at least, the oneness of Spirit, is inclined to treat each individual as a separate caste by himself. In the lands of the separate-seeing sight (b h e ḍ a-b u ḍ ḍ h i) we have too much outer intermixture. In the land of the oneness-seeing sight (a b h e ḍ a-b u ḍ ḍ h i) there is too much separativeness, at the present day—though it was not so in the past.

The modern educationist is not yet ready to act upon the recognition of ready-made main types of boys. Nor indeed can he do so very easily, in the present confusion of caste, though he is beginning to admit that there are different types of boys. And so far as the ends of life are concerned, he only vaguely thinks of leisurely occupations—whatever that might mean—for the well-to-do, and of bread-studies for the rest; in other words, of only pleasure (kāma) and profit (artha), and of these too without clear definition. And with the increase of egoism and of the struggle for life, study is becoming ever more and more bread-study for the great mass of students; and the bread-study too is pursued blindly, in the dark, without any knowledge of which particular kind of such study, out of the many (even broad, to say nothing of the innumerable

minute), kinds of such is most suitable for which particular student. To-day, the higher professions have become so specialised, and preparation for any is so exacting, so exhausting of vital and intellectual energy, that if, after entering one, the person finds he has made a mistake in choice, and cannot succeed in it, he cannot turn to any other; it is too late; he must simply be flung out on the rubbish-heaps of life. If this goes on unchanged, the result will be that the foundations of these bread-studies, the sole means of social cohesion, *viz.*, the humanities, the *dharma*-studies—to say nothing of the means of liberation (*moksha*-studies)—will some day be neglected entirely, and then the whole social edifice will tumble down in great catastrophes, as it has done over and over again, ever to be built up anew, in the unending Drama.

Not till the ends of life are systematically studied and understood; not till Duty (*dharma*) is clearly recognised as the foundation of the social polity and insisted on in all education, and constantly demonstrated to the students and to the public generally to be such foundation of Profit and Pleasure; and not till the future vocation of the child can be at least broadly decided on by the elders beforehand, with approximately scientific accuracy of fitness—not till then will the modern educationist succeed in solving his difficulties. The extent to which he succeeds at all is precisely

the extent to which he can fulfil these conditions, consciously or unconsciously.¹

¹ It will be interesting to compare the following: "What education is, and how the young should be educated, are questions that require discussion. At present there is difference of opinion as to the subjects which should be taught, for men are by no means in accord as to what the young should learn, whether they aim at *virtue* or at getting *the best out of life*. Neither is it clear whether education is more concerned with intellect or with character. And the question is brought no nearer solution by reference to the actual practice of contemporary education: no one knows whether the young should exercise themselves in those studies which are *useful* in life, or in those which tend towards *virtue*, or in those of essentially *theoretical interest*. All these opinions have found supporters. Furthermore, there is no agreement as to the *means* of cultivating virtue; for different people, starting from *different* conceptions of the virtue which all respect, naturally differ as to how the practice of it should be cultivated." So wrote Aristotle more than two thousand years ago, and in our own day his remarks are as truly descriptive of current opinions as they were in his own. "Now, as then, there is no general agreement as to what is meant by education, for there is no agreement as to its *aim*." Welton, *What Do We Mean by Education*, p. 1 (pub. 1918).

Compare the italicised words with Manu's *purush-ārṭhas* (aims of life), *ḍharmā*, *arṭha*, *kēma*, and *moksha* (the culmination of *theoretical interest*), and see whether Manu has or has not successfully solved the difficulties mentioned by Aristotle, by substituting *and* for his *or*, by showing how virtues and duties vary with circumstances, but all within broad fixed unchanging limits, and how the prime means of cultivating them is the *guru-kula* life, in the Teacher's Family-Home. "Live the life, to realise the Truth."

A yet more recent writer, Bertrand Russell, makes a similar start: "The education we desire for our children must depend upon our *ideals* of human character, and our hopes as to the part they are to play in the community . . . I propose, in what follows, to consider first the *aims* of education: the kind of individuals, and the kind of community, that we may

So long as the future vocation remains unsettled, and the orderly succession of the stages and the ends of life unrecognised, so long the preparatory education must inevitably remain unsettled also ;

reasonably hope to see produced by education applied to raw material of the present quality. I ignore the question of improvement of the breed, whether by eugenics or by any other process, natural or artificial, since this is essentially outside the problems of education. But I attach great weight to modern psychological discoveries which tend to show that character is determined by early education to a much greater extent than was thought by the most enthusiastic educationists of former generations. I distinguish between education of character and education in knowledge . . . The distinction is useful, though not ultimate: some virtues are required in a pupil who is to become instructed (in knowledge), and much knowledge is required for the successful practice of many important virtues . . . Education is the key to the new world." *On Education*, pp. 10, 11, 12, 66 (pub. 1926). The student of Manu will find that all that is right in such views is contained in his injunctions together with correction of what is wrong therein. Thus, Manu's education in K â m a - sh â s t r a would not exclude, but include all that is true in, modern notions of eugenics, and would superadd the far more necessary truths of spiritual and ethical eugenics to those of intellectual and physical eugenics. (See the present writer's *Eugenics, Ethics, and Metaphysics*, Adyar Pamphlets Series). Man is a tri-unity, a triple body, as said before, and all three have to be educated together, intellect, character, and body, which last Russell does not mention here (though he refers to physical education at p. 48). His chapter on the "Aims of Education" is brilliant, but whether it has corresponding substantiality and enunciates facts and principles and clearly defined ideals of balanced, comprehensive, and permanent value, is doubtful. For the still more recent views of Prof. Kilpatrick, head of the Department of Education, in Columbia University, New York, U.S.A.: "Tell me what

and all other discussions and controversies over details of text-books and syllabuses and specialisations and generalisations and options and methods, are mere self-deception and futile waste of time. Nay, they are worse. They divert attention from the main issue, and mislead the mind of the people with a false appearance of clever fencing, away from the vital point which needs most guarding.¹

sort of Civilisation you want, and I will tell you what sort of Education to give"—see the present writer's *Indian Ideals of Women's Education* (Adyar Pamphlets Series).

Manu tells us what sort of civilisation we should want—because the Oversoul of Humanity wants it supra-consciously—and he also tells us what sort of Education we should therefore give.

¹ To illustrate, a quotation may be made from a speech which the present writer had occasion to make, some ten years ago, as a member of the governing body of a University: "The official system of education, which has been in force for about seventy years now, has outlived its usefulness, and whatever its benefits in the first decades, it is now doing far more harm than good. The official type of mind has its vices as well as its virtues; as have all other types, the priestly, the scientific, the professorial, or the commercial, or the workman's. Each type is desirable, but in its proper place, and with due limitations. In India, latterly, the merits of the official type have been getting more and more overpowered by its defects: too much red-tape, expertism, technicalities and formalities, too much multiplication of offices and office-bearers, too much self-importance, vested interests, grabbing of honor and power and emoluments, too much concentration of power in the hands of central cliques, too much neglect and contempt of the opinion, the needs, and the welfare of the public, too much display of authority and prestige, too much shuffling of paltry details and juggling with trifles with show of immense diligence, too much neglect of fundamental principles and diversion of attention from the real issues and

They are like repairing the upper stories of a crumbling house with material dug out from the foundations. Such methods will only precipitate the final catastrophe the sooner, after a temporary lull which is the result of the diversion of the destroying forces in other directions, and the consequent false appearance of great prosperity and intellectual activity.

In the old scheme, the ends of life were clear, and the future vocation was foreseen, in a broad sense.¹

the radical evils, too much decrease of the people's efficiency, too much increase of the official's efficiency, too much waxing of the public servant, too much waning of the public, too much means, too little end—such are the consequences of those defects. There are four to five scores of bodies, like the Court, the Council, Senate, Syndicate, Faculties, Boards of Studies, of Examiners, of Appointments, Committees, Sub-Committees, etc., in the University—but little corresponding work is to be seen. The atmosphere and the ways of the home of Saraswaṭī, of a Guru-kula, a Family-Home of Teachers and Students, should be different from those of the homes of Lakshmi and Durgā."

¹ A wandering sannyāsī told the present writer that, in former times, there used to be a nīr-varṇana ceremony, as a preliminary part of the upa-nayana ritual, for the purpose of tentatively postulating the varṇa, the vocational aptitude of the pupil, which was finally fixed at the "convocation" or samā-varṇana-ceremony, in accordance with the net result of the student's whole educational career. But learned Paṇḍit-friends whom I have requested in this behalf, have not been able to find mention of it in the available *Gṛhya Sūtra-s*. The word etymologically means "determining the color," thence "scrutinising"—by clairvoyant sight, referred to in a previous foot-note, or by more common methods of testing intelligence (such as experimental psychology in the west has latterly been trying to evolve) and temperament. Apart from clairvoyance, and tests, there is the ineradicable belief

Therefore the appropriate education was easy to decide on, also in the same broad sense. Any further specialisation that was needed, within the limits of the main types, was provided for as the student's faculties developed and manifested in special ways, in the course of the studies. The student's life was not made miserable by the perpetual nightmare of a pale-faced phantom called "Success in a final examination as a necessary condition of a future living". The well-beloved and widely trusted Teacher's sanction and testimony that the student had acquired and attained to the extent possible to and needed by his nature and his future vocation, was enough. And because, when the Code of Life was properly working and duly observed by the people, health and a full span of life could be safely counted upon, therefore the period of study was made fairly long, but yet again with adjustment to the various types, longest for the brāhmana and less for the others.

THE FULL PERIOD OF EDUCATION

The ideal and full period of education is stated to be thirty-six years, from the beginning to the

that "the body is the soul made visible," "the face betrays the mind," and that if we could read the physical body rightly and fully, we should be able to read the soul also. Phrenology, palmistry, cheiromancy, astrology, may be wholly or partly wrong. But the instinct behind them is right. Some day a true science of psycho-physics will be developed anew. (See, e.g., Keith, *The Human Body*, ch. xii, "Bodily Indexes of Character," H. U. L. Series.

end of the residence with the Teacher. The whole circle of knowledge, indicated by the word *Trayī*, the three *Veḍas*, the all-comprehensive Trinity of Sciences, the Science of the Trinity, and all their subsidiary sciences, can be encompassed in this period. The next best is eighteen years. The minimum, nine years; or—the important principle is added—till the desired knowledge is acquired.

After having spent the first quarter of life with the Teacher, undergone the discipline which alone produces real knowledge, and refined and consecrated his soul in the ways prescribed—after this preparation only should the twice-born man take a wife unto himself and dwell in the household.¹

Persons who had passed through the full course would be practically 'omniscient' and able to cope with the difficulties of any situation in life. They would know the relation of causes and effects in every department of life. They would be fully aware of the immediate consequences of a single

¹ षट्त्रिंशदाब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतम् ।

तदर्थिकं पादिकं वा ग्रहणान्तिकमेव वा ॥

चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विजः ।

द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥

अनेन कमयोगेन संस्कृतात्मा द्विजः शनैः ।

गुरौ वसन् संचिनुराद्रह्नाधिगमिकं तपः ॥

Manu, iii, 1 ; iv, 1 ; ii, 164.

happy or unhappy word in a conversation between two persons, as also of the distant and many-sided effects on the life of future generations of a legislative measure taken to-day. They would be more than the mere ready-debaters and makers of apt retorts who are able to speak at a moment's notice on any and every subject, without any preparation and without any qualification either. They would have successfully completed that brahma-charya which means not only the conservation of the body, but the more important maturation of the mind also, with self-control of thought and speech and vows of reverent and silent listening (shushrūṣha), pondering, digesting, and assimilating, not incontinently and immaturely creating an over-abundant progeny of rickety thoughts and books to accelerate the general degeneration. They would become the centres of happy homes and bear the burdens of the household lightly; they would also become the centres, radiating love and wisdom, of happy communities, and bear the burdens of the larger household of the nation lightly, as the guides and counsellors of kings. Such would be true Teachers (Brāhmaṇas), Sages and Saints, combining self-denial and overflowing compassion and the irresistible power of knowledge (tāpasaṁ viḍyā), the men of wisdom, of knowledge, of science, of high art, following the learned professions—in the spirit, not of the mercenary but of the missionary. They would be the real

Patriarchs of the race, God's blessings incarnate amongst men.¹

Persons who had passed through the next degree of training—less in the details of knowledge and super-physical powers and continuous sacrifice on the higher planes, but greater in strength of body and fitness for sudden and extreme sacrifice on the physical plane, and equal in spiritual wisdom—such persons would be fit for the work of the Warrior and Ruler (Kṣhattriya), the men of action, of valor, of virile might, of chivalry, of heroism, the defenders of the weak from oppression by the strong, the managers of great organisations, the governors, the leaders of armies, the holders and wielders of power and authority—in the spirit, not of the autocratic proprietor, but of the trustee and watchful defender.

Those who had passed through the third degree of discipline—equal to the other two in the spiritual wisdom which makes them all twice-born, equal in continuous and steady but not extreme sacrifice on the physical plane with the others, and less than them in the other respects—such would take up the work of the merchant and agriculturist (Vaishya), the men of acquisitive desire, the gatherers of wealth, the distributors of necessities and comforts, the founders of great and small charities and pious public works, the managers of great

¹ *Manu*, i, 92-101.

business-concerns—in the spirit, not of the private owner and enjoyer, but of the public treasurer and almoner.

THE NON-EDUCABLE

The fourth type of child, incapable of the higher self-consciousness in this life, would also receive such instruction as he might be able to imbibe.

The *shūdra* type cannot commit any de-grading act, because he is congenitally unfit to receive culture (being un-moral and un-intelligent). He has therefore no right or duty, no *dharma* incumbent on him. But, also, if he should show an inclination for *dharma*, a wish and a capacity for receiving culture and exercising rights-and-duties (*dharma*) he must not be forbidden, either.¹

¹ न शूद्रे पातकं किञ्चिन्, न स संस्कारमर्हति ।

नास्याधिकारो धर्मेऽस्ति, न धर्मात्प्रतिषेधनम् ॥ *Manu*, x, 126.

"It requires considerable skill but very little intelligence to swing an axe well. A moron can learn to do it if given sufficient time, but he can never learn to keep a set of books. . . . By far the most comprehensive data bearing on the distribution of intelligence among occupational classes came as a by-product of intelligence-rating in the Great War. Over one million seven hundred thousand men in the U. S. A. were tested. . . ." "Four or five per cent" were found to be of (1) "very superior intelligence"; (2) "Eight or ten per cent—of superior intelligence"; (3-a) "fifteen to eighteen—high average intelligence"; (3-b) "about twenty-five—average"; (3-c) "about twenty—low average"; (4) "about fifteen—inferior"; (5 a and b) "very inferior—the rest; with I. Q. that of below ten years in mental age" . . . "The results . . . indicate that if one thousand common laborers taken at random had been given every possible opportunity in

(vi) WHERE TO EDUCATE?

The Ancient Ideal

The ideal, indicated by the old books, seems to be that all genuine brāhmaṇa-homes should be small

their youth, and if all had set themselves the goal of receiving a degree . . . all except forty-one 'would have found it impossible . . . ' Lennes, *Whither Democracy?* (pub. 1927), pp. 55, 296-7-8, 301. The "intelligence quotient" should be explained. "A set of questions was arranged and by trial on a great many children it was found that a child of six could normally answer some of these and not the others. In this way a standard was determined for children of six, and those who reach it are said to have a mental age of six years. Similar standards were built for children of seven, eight, and so on up to sixteen years of age"; Lennes, *Ibid.*, p. 91. "A child who passes the ten-year old standard test and is ten years of age has an I. Q. of 100 p.c. The child who passes only the nine-year test and is ten years of age has an I. Q. of 90. The child who passes the eleven year test and is ten years of age has an I. Q. of 110"; Enc. Brit., 14th. Edn. (pub. 1929), Art. "Education," Vol. VII, p. 969a.

Literature on Pedagogy is increasing in volume every day, in the west; and there is evident much eager and energetic effort at originality, discovery, invention, of ideas, facts, laws, principles, tests, experiments, and especially words. Undoubtedly there will have been something gained, when things settle down; but, in the meantime, while on the onward march, there is much confusion of tongues. And there is good reason to believe that, when the settling down has been done, the new state will be found to be on the whole not very different from the old state, except in the words! While particular fashions "come and go," the general fact of dress "goes on for ever". So the main ideas of philosophy and psychology are always reappearing, dressed in ever new term-fashions, now fuller-skirted, and then very imperfect and insufficient. Protests against over-development of technique—

or large guṇu-kula-s. Thus the children of parents following the brāhmaṇa-profession would ordinarily begin their studies within their parents' homes, while the children of parents following other

the usual mistake of raising means above end in all departments of life—have not been wanting from among the researchers themselves. Thus: "While the teacher tried to cultivate intelligence, and the psychologist to measure it, nobody seemed to know precisely what intelligence is"; and "A string of raw facts; a little gossip and wrangle about opinions; a little classification and generalisation on the mere descriptive level; . . . not a single law . . . not a single proposition from which any consequence can causally be deduced" (Ballard and William James, quoted by C. Spearman, *The Nature of Intelligence and the Principles of Cognition*, pp. 15 and 29 (pub. 1923).

The tests and gradations of intelligence, described in such works, seem to proceed on the assumption that *intelligence* is all of one kind, and that only *degrees* of it are discernible. In a certain sense this is true; but for practical vocational purposes, different *kinds* or *types* of it need to be distinguished; and the fact is so patent that it cannot be altogether overlooked by any one who turns his attention towards the matter at all. Thus Welton, *The Psychology of Education*, has a chapter, V, "Variations in Mental Endowment," in which he discusses the various "*temperaments*"; but he does not seem to utilise them for determining vocation. Lennes (*Ibid.*, p. 79) quoting Thorndike's view says: "He believes that there are *three* main *types* of innate *intelligence*, namely intelligence for words and abstract ideas; motor intelligence, or skill with the use of the hands; and social intelligence, or the ability to get on well with one's fellows." This confusedly approaches and then wanders away from Manu's clear and distinct classification of men of knowledge, of action, of desire (always by predominance, of course). And it is not made use of for vocational guidance, which subject is repeatedly, but indirectly, referred to in the work. More may be said on it here, later.

professions would come over from their own homes and, if distant, dwell there for education. Preferably, such educational homes would be located on the outskirts of towns, amidst woods, so that the children and youth may live in healthy surroundings; have opportunities for exercising muscles and acquiring endurance, by doing useful work for the large educational household, and for developing courage and enterprise by adventurous excursions; and be also in touch with the realities of rural life, on the one side, and of urban, on the other, thereby discovering and developing their individual temperamental and vocational predilections and capacities.

THE OLD PRACTICE

In practice, it would seem that in the times of the Upanishats and the Purāṇas, the larger "university"-guru-kula-s, to which grown-up youths resorted, used to be combined with the tapo-vana-s of ṛshi-s, "places of ascetic practices, and psychical, mystical, spiritual training; and that they were placed at some distance from the crowded towns, amidst thick woods or even deep forests. Smaller "school"-guru-kula-s, for younger boys and children, were, on the other hand, mostly located in the town or village itself. Sometimes, a quarter of the town was exclusively assigned for such, and was called the brahma-puri

of that town.¹ Sometimes, a whole town became, predominantly, such a brahma-purī. The seven pavitra-purī-s, "holy cities," Ayodhyā, Māthurā, Māyā (modern Hardwar), Kāshī (Benares), Kānchī (Conjeeveram), Avantīkā (Ujjain), Dvārāvātī (Dwārakā),² may be regarded as having been such "university towns".

A LIVING EXAMPLE

Only Kāshī (Benares)—perhaps the oldest living historical city on the surface of the Earth, before which Athens and Rome and Alexandria are infants of yesterday—Kāshī, where Veda-Vyāsa, the compiler and editor of the Vedas, and the author of the Mahā-bhārata, various Purāṇas, and the *Brahma-sūtra*-s, spent his last years with a great concourse of students, five thousand years ago; where Parshva-nātha, the last but one Tīrthan-kara of the Jainas, was born and preached nearly three thousand years ago; where Buddha and the first Shankar-āchārya began their missions of Mercy and Wisdom twenty-five hundred years ago; where

¹ There are such brahma-purī-s in Benares to-day. The Samskr̥t works on Ancient Indian Engineering, and some other works like Shukra-nīti, have useful hints to give on this subject, when they deal with town-planning.

² अयोध्या मथुरा माया काशी काञ्ची अवन्तिका ।

पुरी द्वारावती चैव सप्तैता मोक्षदायिकाः ॥

King Dīvo-dāsa promulgated the Science of Medicine, Āyūr-Veḍa, through his most eminent disciple, Sushruta, centuries earlier; where Kabīr, five hundred years ago, tried, and not altogether without success, to liberalise and reconcile Hindūism and Islām, by expounding the mystical philosophy common to both; where Tulasī Dās, three hundred years ago, rewrote the Primal Epic, the Āḍi-kāvya, the Samskr̥t *Rāmāyaṇa* of the very ancient sage Vālmīki, and made it the Bible of all the subsequent generations of Hindū-s, counting many thousands of millions up to the present day; to which the most famous sons and daughters of India have always come to pay homage, in their respective generations—this Benares continues to be such a “university-town,” of the comparatively ancient type, on a fairly large scale, even to day. It has, at the present time, between two and three hundred Paṇḍit-homes, scattered over all parts of the town, but located mostly in the thickly crowded portion on the Gangā-bank. In these homes, partly the ancient, Vaidika, and mostly the mediæval-scholastic, post-Pāṇini Samskr̥t learning is taught to between two and three thousand vidy-ārthi-s, “seekers of knowledge”. These students come from all, even the most distant, parts of India, and are provided with food and clothing, from day to day and season to season, by the daily private charity of the citizens, and, mostly, by some scores of large and small

anna-sattra-s, "places of the sacrifice of food-giving," permanently endowed and maintained by Indian States or wealthy merchants.¹ Conjeeveram too keeps up, on a limited scale, principally Vedic studies. The other 'sacred cities' have largely lost their educational character, but retain a religious, or pseudo-religious, aspect.

THE BUDDHIST AND MODERN PERIODS

In and near the Buddhist period, many other great university-towns, both Brāhmanic, like Taksha-shilā, and Buddhist, like Nālanda, sprang up and spread their fame afar. They have all been swallowed up by Time, while Kāshī continues the old work. But the traditions are weakening with growing rapidity, and the learning is decaying because of greater and greater separation from the realities and the requirements of the national life as changed by the times. This divorce is chiefly due to the inelasticity of the orthodox Paṇḍit-mind, and its inability to assimilate the new 'scientific material' from the modern west

¹ These Paṇḍit-homes and vidyārthi-houses are entirely separate from the dozen big schools and three or four colleges of the modern style, which have grown up during the last sixty years—with one or two exceptions which are older, *e.g.*, the Government Samskr̥t College which was founded in 1791, when the French Revolution was convulsing Europe, and the great new Benares Hindū University, into which the Central Hindū College, founded in 1898, expanded in 1916, when the World War was raging.

into the 'spiritual organism' of the ancient east, as ought to be done. Other new-Guru-kula-s, under the general name of Viḍyā-pītha-s, have grown up in post-Buddhist times, within the last fifteen hundred to a thousand years, as in Kashmīr, Mithilā, Nava-ḍvīpa, and some Temple-towns of the south. They have been and are carried on on lines more or less similar to those of Benares. The Jainas also have their own centres of learning, connected with their more important Temples and places of pilgrimage, and a few of these have kept their light burning and made great collections of manuscripts, notably in Kathiāwār, for very many centuries. The Musalmāns have created some centres of orthodox learning, in a few towns, in recent times.

GURU-KULA OR VIDYĀ-PĪTHA ?

The difference of the name Viḍyā-pītha, "seat of learning," from the older names, guru-kula and ṭapo-vana, "the home of the spiritual teacher and the woodland place of the ascetic life"—carries its significance clearly on its face. The new name marks a lowering of the high spiritual standard of ethico-emotional purity and family-affection, and a disproportionate increase of emphasis on the merely intellectual and verbal department of education. 'University' is a good name, if it be endowed with the sense—which,

apparently, it is not, at present—of "an educational institution 'turning round,' *vertere*, the *uni*, 'One,' central idea, end, aim, of Self-realisation." The corresponding old name is Brahma-kula.

WHAT IS PRACTICABLE IN MODERN CONDITIONS ?

Under modern conditions, the nearest practical approach to the old theoretical ideal seems to be that 'school'-homes should be placed, wherever possible, between town and agricultural farms; and, in crowded towns, amidst available open spaces, at convenient distances, so as to be able to serve two to three hundred children, each, of the neighbourhood. The "university"-guru-kula-s should be located in the suburbs of great cities, whence centres of all kinds of occupations, agriculture and dairy-farming and cattle-breeding, as well as factories, industrial works, commercial institutions, markets, banks, houses of business, army-camps and "fields of Mars," law-courts and arbitrational pañchāyats, river-traffic or sea-traffic, etc., may all be within easy reach of the students, for observation, test of inclination, and study by active part-time apprenticeship. Schools, colleges, universities, devoted to special industrial, technical, or other education, like colleges of forestry, mining, geology, may also be established at spots which offer special facilities for the studies and training desired. All such schools, colleges, universities, should be conducted

and be presided over by "men of God," "men of Brahma," missionary-hearted, philanthropic, wishful, able, assiduous, to gather and impart useful knowledge, cultural and vocational.

The practice of the civilised and self-governing countries has naturally approximated to this general idea, particularly, it would seem, in Japan, and the U. S. America—so far as the location is concerned; but not in respect of the much more important 'missionary,' simple-living, self-denying, heart of the teacher. Manu seems to indicate that it would be well for India—and perhaps for other countries as well—if she and they deliberately reorganised and adopted these principles, and consciously regulated their practice by them.

(vii) HOW TO EDUCATE?

The Many Miscellaneous Problems of Detail.

Endless questions of detail arise under the general head, How? Thus, should, or should not, any text-books be used, and to what extent, if at all? As soon as a course-book is prescribed (so we have been seeing in India, at least) a dozen criticisms of it appear in the papers, tearing its contents to pieces and showing up various motives as inspiring the author to write it and secure its inclusion in the officially-prescribed courses. Another is put up. It meets with a worse fate.

Syllabuses are prescribed. The results of examinations begin to stagger to and fro, from year to year, like drunken men. Endless options are introduced. Teachers and taught become distraught trying to find out what they should choose, and how they should fit the chosen subjects into the time-table. None knows what subjects—excepting the three R's—should be taught first, and what afterwards. Some advocate a smattering of a great number of subjects crammed in during a few years of school; others recommend more thorough study of a few. None can say with conviction whether technical and 'vocational' subjects should be given most importance, or the 'liberal,' artistic, literary, or scientific. Students are left to decide for themselves as to what they shall study—at an age when they are absolutely incompetent to do so. In the war of opinions, in favor of play and kindergarten and stimulation of the understanding on the one hand, and steady plod and cram and memorising on the other, the new generation is in a fair way to lose physical health first and both memory and reason afterwards. The propriety of giving moral and religious education is the subject of interminable and most heated controversy. Examination *versus* Estimation is another topic for vigorous argument. One set of thinkers would abolish examinations altogether, as not only useless, ineffective, utterly unreliable as tests, but also ruinous for mind and body, success therein

often being only the last climax of frantic effort preceding complete exhaustion and break-down for the rest of a miserable life. Another, and larger set of disputants insists that we cannot get on without them, for they provide the only practical test of such fitness as is needed by the present competitive life of society. How to develop character, and what sort of character to create, is another very important subject of perennial discussion. If the need for physical education is more generally admitted, the forms cannot be agreed upon; shall it be games or shall it be drill, shall it be exercises with apparatus or without, hard gymnastics or light play, costly cricket and foot-ball and base-ball and tennis and hockey, or inexpensive dips and hops and strains? And where to find the means for all this elaborate modern way of education—that is the last straw on the back of the poorer nations.

All this is the natural result of the unsettled condition of the whole socio-economical organisation; of the inchoate and uncertain nature of the extant knowledge on many subjects; and mainly, as said before, of the inability of parents and teachers to decide what vocation a particular child is best fitted for and what place in the nation he would fill best in the second stage of life. Because of the excessive competition for the good things of the world, on the one hand, amongst the few, and for the mere minimum bread and salt, on the other, amongst the

many, there is not the leisure, not the freedom from care, not the inclination, which alone could make possible for all, or at least the majority, the studies which promote and enhance the finer forms of life, the life of thought, of science, of art—for their own sake, as is said; for the sake of the life of the astral, the mental, the higher bodies, and for the life of the nation, as is really unconsciously meant. It cannot be repeated too often, that the education of the young has to be governed by considerations of his future means of existence, and that therefore predetermination of vocation is the only secret of the successful solution of all educational problems :

Having generated and brought up the sons, the father ought to find means of living for them. The king, the ruler, is the true father of the people, because and when he (1) educates them, (2) protects them from external and internal ills, (3) provides them with means of livelihood and befitting employment—as is the duty of every father to do for his children; and the fathers become only mechanical means of giving existence to the new generation, when they fail to do so.¹

When those future means of living are uncertain, the present process of education must also be very doubtful and very anxious, with endless

¹ उत्पाद्य पुत्रांस्तु पिता तेषां वृत्तिं प्रकल्पयेत् । *Smṛti*.

प्रजानां विनयाधानाद् रक्षणार्थं भरणमपि ।

स पिता पितरस्तासां केवलं जन्महेतवः ॥

Kālidās, *Raghu-vamsha*, ch. i.

harassment and ill-health of mind and body to parents, teachers, children, as the inevitable result.

NOT "ONLY," BUT "ALSO"

Of course, all this has its own place in the evolution of the race. It will enable us, compel us, to go back to the older plan, on the higher level of a deliberate assent with full knowledge of the reason why. In the meanwhile, it forms a commentary, by contrast, on the simple rules of the class-caste and life-stage polity of Manu (V a r ṇ - ā s h r a m a D h a r m a), and provides relieving background for the suggestion that the war of opinions and methods may be brought to an end by avoiding exaggeration, excess, extremism, by pursuing the middle course, by diligently sifting out from each and every opinion the element of truth therein, by assiduously saying to one another, "Your opinion *also*, to this extent, and in this respect, and not mine *only*" in all respects," by synthesis and compromise and reconciliation, and not by insistence on distinctions and differences, in short. As said before, Manu does not attempt to force and re-create Nature, but accepts Her ambi-valence, duality, polarity, with all reverence, recognises Her psychophysical laws, and tries only to *regulate* human life in accordance with them, deliberately and voluntarily, instead of being forced by Her to follow them unwillingly and painfully. Men made sick by

intemperance, also live on, externally compelled to abstain, by their physicians; temperate men live, in health, internally compelling themselves to abstain.

SECRET MEANING IN THE VEDA

According to the V a r ṇ - ā s h r a m a D h a r m a, four main types of mind and body—not of Spirit, which is casteless, sexless, colorless, creedless, ageless, raceless—were distinguished as having gradually differentiated out of the primal homogeneity, as different cereals have developed out of the primitive wild grasses. And therefore the work of adjusting the course of education to the needs of each became comparatively easy. Also knowledge was not in a hazy condition, undergoing correction and modification and swinging to and fro between extremes of opinion, every day. Even to-day there is no such difficulty as regards arithmetic and geometry and mensuration, as there is with regard to the 'growing' sciences of chemistry and physiology and history, etc. It is undisputed that the three R's must form part of every education. If we could become equally sure of our knowledge of other matters, and if we could spare the necessary time, then the difficulties we now suffer from would mostly vanish. This ideal condition is indicated by the *Ordinances of Manu* as possible always, and by the Purāṇas as having been real in the past. The Vedas and their subsidiary and derivative

sciences, as seen and revealed by Seers, R̥shis, (and duly interpreted, it must be added) ¹ 'were a mass of ascertained facts and laws about the accuracy of which there was not any serious dispute, and which the student had only to absorb and assimilate to the utmost of his capacities of memory and reasoning. Wherever and whenever he was able, and found himself moved, to ask 'why?' the appropriate 'because' was forthcoming, ready to his hand. An enormous saving of time and energy was thus secured, without any stunting of intelligence; for enquiry was constantly insisted on, at the same time that the spirit of reverent affection for the elders and of corresponding tenderness for the

¹ See *The Secret Doctrine*, by H. P. Blavatsky, on this point.

उपनीय तु यः शिष्यं वेदमध्यापयेद् द्विजः ।

सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥ *Manu* ii, 140.

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।

विभेदल्लप्श्रुताद्वेदो मामयं प्रतरिष्यति ॥ *Mbh.*, *Ādi.*, i, 293.

स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानाति योऽर्थम् ।

अर्थज्ञ इत् सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा ॥ *Nirukṭa*.

"He who can teach the *secret* meaning of the Veda, is known as *Āchārya* . . . The Veda should be expounded in the light of universal history; the Veda feareth the man who knoweth little; he will cheat me of my true meaning—so it thinks of such an one. He who commits the Veda to memory, and knows not the true meaning, he is but as a block of wood set up to hold dead bardens. The knower of the true meaning, purified by knowledge, attaineth heaven."

youngers was sedulously eduved and evoked; without which interplay of reverence, on the one hand, and tenderness, on the other, the life of the teacher and the student becomes, not life, but the deadness of machinery; without which, even if the sympathy of equality could by any chance remain, still the life of the race would lose almost all its grace and poetry.

METHODS, MANNERS, AND HEART-RELATIONSHIPS

Manu says :

When beginning the day's study, the Teacher should ask the student to begin, and throughout it also, from time to time, should instruct him to understand before proceeding further, and at the end of the study he should say : Let us stop now.¹

The word here used for study (*adhy-ayana*) does not mean memorising only. It means understanding also. The etymological significance, in addition to the explanations given before, is 'approaching a subject from all sides,' therefore understanding it in all its bearings. Perhaps the nearest English word is 'com-prehen-sion,' 'grasping completely'. It is clearly said :

¹ अध्येष्यमाणं तु गुरुर्नित्यकालमतन्द्रितः ।

अधीष्टा भो इति ब्रूयाद् विरामोऽस्तिवति चारमेत् ॥ ii, 73.

^a This *adhishva* corresponds with the modern teacher's : "Do you follow?" "Do you understand?" "Is my meaning clear?", etc.

Enquiry is not disbelief.¹

And we have already seen that :

Only he really knows the dharma, who has grasped the reason of it.²

Nay, intellectual curiosity was stimulated, interrogation and discussion were positively encouraged, and the method of question and answer preferred to that of set lectures, apparently :

As the seeker for water finds sweet water by delving deep into the earth with a spade, even so the listener delving industriously, with questions, into the mind of the teacher, finds the stores of knowledge hidden therein.³

Food should be given only to him who is hungry and calls for it. Only then is it taken with relish, with interest, is enjoyed, is easily and fully assimilated, and conduces to health; and waste of good edibles and of labor is saved to giver and receiver; nay, the dangers, to the receiver, of surfeit and indigestion, or creation of harmful habits of shallow, conceited, dilettante 'tasting' of lectures and lecturer, and, to the giver, of verbose self-display, are avoided. The secret of clear and keen understanding and of retention in memory is

¹ जिज्ञासा नास्ति नास्तिक्यम् । *Matsya Purāṇa*.

² यस्तर्केणानुसंधत्ते स धर्मं वेद नेतरः ॥ *Manu*, xii, 106.

³ यथा खनन् खनित्रेण नरो वार्यधिगच्छति ।

तथा गुरुतां विद्यां शुश्रूषुरधिगच्छति ॥ *Manu*, ii, 218.

attention; the secret of attention is interest; the secret of interest is pleasure-pain, like-dislike; the secret of that is the very undesirable (but in exceptional cases unavoidable) 'birch,' or the very desirable, nay indispensable spiritual relationship of reverent affection on the one side and tender compassion on the other between pupil and teacher. The responsibility for establishing this relationship obviously rests on the teacher, as the elder, as *in loco parentis*. That the responsibility is the elder's, Manu enjoins in great words:

The elder prospereth and exalteth the family; or he destroyeth it. The elder who behaveth as an elder, he is even as father and as mother.¹

No greater words can be found than father and mother to express reverence and love. God is "Our Father in Heaven". Nature, God's Nature, is the Benign Mother of all. The teacher is enjoined by the Manu to make no distinction between his own sons and his pupils. The pupils are enjoined to look upon him as their father.

The first birth is from the physical mother; the second takes place at the investiture with the sacred thread; the third at the yajña-initiation (which secures admission into the Spiritual Hierarchy). For the second birth, whereby the pupil glimpses Brahma, the

¹ ज्येष्ठः कुलं पालयति त्रिनाशयति वा पुनः ।

यो ज्येष्ठो ज्येष्ठवृत्तिः स्यान् मातेव स पितेव सः ॥

Supreme Self, the Āchārya-teacher is the father and the Sāvitrī, the manṭra, is the mother.¹

So if it was made the duty of the student to ask 'why?' and of the teacher to answer 'because,' if enquiry was not allowed to be treated as disbelief—as is unfortunately done so often in these days of degeneration of knowledge in the custodians, in India—it was also made their duty to ask and answer *in the right spirit*.

Let not the knower answer until asked; nor may he answer if not asked in the right manner. He should behave as if he knew not anything amidst men (who are not ready to learn and ask not in the right spirit).²

The *Upanishats* show how the teacher usually began his explanation of a difficulty brought up by a pupil, with some endearing epithet, like *so mya*, 'O gentle one'. All *Upanishat*-studies begin with prayers. One of these is specially worthy of note in this connection:

May the Supreme protect us both, may He love and rejoice in us both, may we grow in vigor and vitality together, may our joint studies prove bright and fruitful,

¹ मातुरग्रेऽधिजननं द्वितीयं मौञ्जिवन्धने ।

तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात् ॥

तत्र यद्रहजन्मास्य मौञ्जिवन्धनचिह्नितम् ।

तत्रास्य माता सावित्री पिता त्वाचार्य उच्यते ॥ II, ii, 169, 170.

² नापृष्ठः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः ।

जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥ *Manu*, ii, 110.

may never any trace of unpleasant disagreement come between us.¹

¹ सह नाववतु, सह नौ भुनक्तु, सह वीर्यं करवावहे, तेजस्वि नावधीत-
मस्तु, मा विद्विषावहे । *Katha*.

"There must not be aroused any 'fatal antagonisms' or unnecessary conflict of wills" (between pupil and teacher): Fynne, *Montessori and Her Inspirers*, pp. 206, 251.

Here are some more illustrative though long extracts from western writings; they are made to establish bridges between the old and the new: "Even with adults there are few who are really moved to action by abstract ideas and principles, and when they are, the action is commonly wanting in vigor. With children the moving force is always dyed with emotion. In the formation of character the emotion of *self-respect* plays an indispensable part. A child's character, therefore, is not trained by leaving him to do as he likes, but by evoking in him, by *sympathetic* suggestion, the desire to obtain thorough *self-mastery* . . . Character is the true *self* . . . Character is *self-development* and implies *self-knowledge* and *self-control* . . . Communities which offer many inducements to deviation from purpose, and which furnish few opportunities for *self-communion*, are unfavorable to the development of strong characters"; J. Welton (Professor of Education in the University of Leeds), *The Psychology of Education* (pub. 1914), pp. 477, 479, 481.

"The ultimate aim (of the task of co-ordinating and organising the spiritual life) is the *perfect organisation of life under one great purpose* which finds its meaning in *one great ideal*. To these (this?), in many ranks of extent and importance, *other ideals* and purposes are related, so that the entire life becomes a community of forces covering the whole of human nature and aiming at the *perfection and completion* of that nature. . . . Such a dominating ideal would be a true and complete picture of the *highest good* possible to man, and that is found only in a *relation* to that *highest good* and *true personality* which we call *God*. This is the *ideal* towards which a perfect education would strive; and educational progress can consist only in drawing continually nearer to it. But the possibility of such approximation depends

As the *Gītā* indicates, it is necessary to put the mind of the listener into the placid, unruffled,

before all else on reaching as true a conception as is possible of the meaning and purpose of human life . . . (Our) theory of education . . . assumes that the activities of life should be evaluated according to a spiritual standard which finds the highest good of man in the perfection of his spiritual nature—in nobility of heart and mind, in reverence and awe in the contemplation of the divine perfection, in love of all that is great and good, in hearty acceptance of duty, in strenuous endeavor, in earnest longing for truth, in appreciation of beauty, in an estimate of the things of life consistent with the view that what a man is far outweighs what he has, whether of material or of intellectual possessions"; Welton, *What Do We Mean by Education?* (pub. 1918), pp. 91, 93.

At first glance, especially at the italicised words, it would almost seem as if the writer was describing Manu's views. Yet a look through the rest of the books from which the above extracts are taken will dispel the notion; and it will appear that his description is as that of a man describing by mere touch in thick darkness an object which Manu describes by sight in broad daylight. The self he mentions is only the smaller individualised self, without identity with the Universal Self, and the God he refers to is only a 'personality' and not the Supreme Impersonality which is identical with all personalities. He does not seem to see that self-respect, self-knowledge, etc., are compatible with other-respect, other-knowledge, etc., as they ought to be, only when the self is identified with the Self.

It does not appear that, to him, the highest good, the perfection and completion of man's spiritual nature, the ideal towards which a perfect education and the whole life should strive, is realisation of his identity with the Supreme Self, and, hence, moksha, emancipation from all doubts and fears and fetters of the soul; that the other related and subordinate ideals are dharma, artha, kāma, social lawfulness, riches, enjoyment of life; that the perfect organisation of life, individual and social, is anything like the varṇ-āśrama system.

receptive mood, before that mind will take and reflect correctly the image of the mind of the speaker :

When the mind is happy and peaceful, then the intelligence is steady and placid and lucid, (and the means of curing sorrows are discovered) and sorrows fall away.¹

Manners also have degenerated in these latter days, side by side with spiritual knowledge and spiritual mood of mind ; and what we see but too often is, that a question is a mental and verbal blow and the answer a return blow.

CERTAINTY OF KNOWLEDGE

As to whether this claim of the ancients to certain and indubitable knowledge was or was not justifiable—this is a question which cannot be dealt with in a few pages, and by one who has no such knowledge and no power to demonstrate. This can be done only by the true brāhmaṇa. •

He is the true and well-instructed and venerable shishṭa brāhmaṇa, who has mastered the secret of the Veda by means of the indispensable austerities and

¹ प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ।

प्रसादे सर्वदुःखानां हानिरस्योपजायते ॥ ii, 65.

See also *The Science of the Emotions*, pp. 260-262, as to the need to eliminate unpleasant and disturbing emotions from conversation intended to lead to mutual understanding.

self-denials, and can demonstrate the powers of that secret to the eyes of the laymen.²

If the western scientist of the highest type could add spiritual science to his material science and develop the ceaselessly compassionate and philanthropic heart which is only another aspect of genuine spiritual science, then he would become a true brāhmaṇa.

But one fairly clear consideration is open to all of us. The foundation of the ancient knowledge is *Consciousness*, Self-consciousness, the Self. The absolute solidity of this foundation can be verified by anyone for himself, with a very little trouble. But if someone is unwilling to take this trouble even, and prefers to take his opinion from modern science, and that alone, then, for him also, the same opinion is to be found there. Many modern scientists, who have turned their attention to the subject, have clearly recognised that the only certain fact in our possession is the fact of consciousness, and that all other facts whatsoever, the existence of sense-objects, which appear so solid and certain, are all dependent on the testimony of that consciousness. Indeed the sense-organs which prove to us the existence of this solid-seeming world—the existence of

¹ धर्मेणाधिगतो यैस्तु वेदः सपरिवृंहणः ।

ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥ *Manu*, xii, 109.

See the *Praṇava-Vāda*, or the *Science of the Sacred Word*, by the present writer, for an endeavor, by the Ṛṣhi Gārgyāyana, to justify "this claim of the ancients".

these senses themselves is proved to us only by our consciousness of them. They cannot prove themselves. On this basic fact of consciousness, the whole of cosmogenesis and anthropogenesis, all the sciences of evolutionary astronomy, chemistry, biology, physiology, psychology, etc.,¹ have been built up by the ancient Seers ; and built up by a 'deductive' process infinitely more logical than that of geometry, for it makes no postulates, while geometry makes at least three ; built up with the mortar of a close reasoning, which any really earnest student can test and make sure of for himself, to such extent as is possible without the help of super-physical powers.²

Students know of the Sāṅkhya cosmogony, which is accepted by all the old Indian systems of 'science' as the psycho-physics of the individual as well as the universal.

From Matter (Pṛaḍhāna), inspired by the Energy of Spirit (Puruṣha), arises Universal Ideation, (Mahat, (Buddhi), thence atomic individuality (or individualised atomicity, Aham-kāra), thence the primal organs of knowledge and action, the sense-qualities, and the elements, (thence all the endless ever-moving worlds and their inhabitants of countless individua, species, genera, orders, classes, phyla, and kingdoms).³

¹ The various Āṅgas and Upāṅgas and Upa-vedas.

² See *The Science of Peace*, by the present writer, for fuller exposition of this ; also *Kṛṣṇa*, pp. 144-161.

³ पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।

पञ्चबहुभयोरपि संयोगस्तत्कृतः सर्गः ॥

From this rapid consideration, we may get some little idea, at least, that to the ancient knowledge belongs that kind of certainty and orderliness which goes with absolutely sure data and 'deductive' reasoning based thereon; while to most of the modern knowledge belongs that other quality which goes with fluctuating data and inductive generalisations based thereon.

Assuming this condition of comparative certainty of knowledge and of future vocation, and associated leisure and peace of mind, the duty of teacher and taught became simple, and teaching became thoroughly practical and utilitarian as well as cultural, liberal as well as vocational, in the best sense, directly subserving the recognised ends of life and not loading the mind with immense quantities of scrappy and disjointed 'information'.

PRIMARY ITEMS IN EDUCATION

Intellectual education, even of the highest order, occupies, speaking comparatively, a secondary

प्रकृतेर्महांस्ततोहंकारस्तस्माद्गुणश्च षोडशकः ।

तस्मादपि षोडशकात् पंचम्यः पंचभूतानि ॥

Sāṅkhya-Kārika, 21-22.

Cf. "When the term Energy is substituted for force, the Vedic scheme of development becomes identical with the one which expresses the most recent developments of physical research, viz., the Absolute, or Eternal Self-Consciousness—Mind—Energy—Ether—Matter." G. W. de Tunzelman, *A Treatise on Electrical Theory and the Problem of the Universe* (pub. 1910), p. 505.

place in the old scheme. The first and most important items of education are others :

Having taken up the pupil, in order to lead him up to the Highest, the teacher shall *first of all* teach him (i) the ways of cleanliness and purity and chastity of body and mind, and (ii) good manners and morals which make high character, and (iii) how to tend the fires, culinary, sacrificial, and psychical (corresponding to physical, emotional, and intellectual energy) and, more important than all else, (iv) how to perform his Sandhyā-devotions.¹

All the three main aspects of Education are indicated in a certain order of succession, as is unavoidable in the use of language; but strictly speaking, all of them are inseparably mixed up, and their functioning and refining proceed side by side, in education, as in life. Also, really, they are all equally important; though, if it comes to a choice at all, as it should not, then we would rather have more purity and good character than intelligence.

¹ उपनीय गुरुः शिष्यं शिक्षयेच्छौचमादितः ।

आचारसम्प्रकार्यं च संध्योपासनमेव च ॥ *Manu*, ii, 69.

Many western writers on education also rightly place 'character' first and intelligence afterwards. Thus: "A community of men and women possessing vitality, courage, sensitiveness, and intelligence, in the highest degree that education can produce, would be very different from anything that has hitherto existed"; B. Russell, *On Education*, (pub. 1926), p. 65. Pt. II of his book, covering one hundred and twenty pages, deals with "Education of Character"; Pt. III, "Intellectual Education," covers only half as many. More will be said on this, later.

Of the four items mentioned by Manu, the first is the essence of the training of the body; the second, of the discipline of emotion; the third, of the instruction of practical and theoretical intellect; while the fourth is the summation and culmination of all. To see the Highest is to have achieved a very high degree of progress in all three, and without keeping the Vision of the Highest before one's mind as the goal, that progress is not possible, genuinely.

TRI-UNITY OF EDUCATION

To illustrate how all the branches of threefold education are carried on together, though one aspect must predominate at any one given time and place: Even while listening to a lecture on some science, the correct posture of body to be maintained is part of physical training; and the attentive and open-mindedly receptive mood of mind, of the emotional. So, during a game on the playground, the preservation and development of the spirit of co-operative helpfulness, cheerfulness, fairness, is emotional training; and rapid judging of distances and calculation of effects of moves and strokes and counterstrokes, especially in wrestling, boxing, fencing, etc., is intellectual training.

Detailed rules are given on all these matters. The verse quoted not only shows what to teach first, but also where the education must be carried

on. It is in the home of the teacher. The residential, or rather the house-master system, in a very complete sense, is clearly enjoined, but under conditions which retain all the benefits and all the beauty of the life of the good home. Who taught us first the ways of cleanliness? The mother and the father taught the little child how to wash its hands, its face, its feet, its body. The teacher continues the process. He is as father and as mother, the willing and tender slave and relative of the student. The difference between the two is subtle as that between science and superstition. The relative is the willing slave. The slave is an unwilling relative. The difference is the difference of spirit alone. But the spirit is everything. And yet it is neglected short-sightedly alike by elder and younger, by those in authority and those subject to it, in the present time, as unfortunately, so very often in past history. The pupil, by the ideal of the olden day, becomes, literally, part of the family of the teacher. And Manu's brāhmaṇa knows how to compel the gratitude and reverence of his beloved pupil by unceasing offices of tenderness. The feeling on this point was so strong that some Vedic mantras are common to both the upa-nayana ritual and the marriage ritual. As will be said more fully later, the wife is not only the wife physically, but is also spiritually the mother and also the daughter of her partner; and she is adopted into her new home with solemn

recitation of sacred words impressing these spiritual relationships and affections upon all concerned. The pupil is adopted by the teacher as his son with the same manṭra, with the significant difference that "the Lord of Speech," Bṛhaspaṭi, is substituted for "the Lord of Progeny," Prajāpaṭi.

I draw thy heart into rapport with mine, to take up the vows that I take up. May thy mind follow mine with sympathy. May thou listen to my voice with single-minded attention. May the Lord of Speech bring thee close to me.¹

EDUCATION SUPPORTED BY CHARITY

The pupil earns his, and, at times, also his teacher's meals, by going round a-begging in the neighboring town.² And the begging is to be done in a fashion which, while it gives to the student the training in poverty that is one essential part of a full life, eliminates from it all humiliation, and invests it instead with poetry :

At the first, he should beg from his own mother, or sister, or the mother's sister, who would not put slight

१ मम व्रते ते हृदयं दधामि, मम चित्तमनु चित्तं तेऽस्तु ।

मम वाचमेकमना जुषस्व, बृहस्पतिस्त्वा नियुतक्तु मह्यम् ॥

Quoted in Pāraskara's Grhya-Sūtra from the Sāma Veda, *Mantra-Brāhmaṇa*.

² The expression "neighboring town" shows that the Gurukula is to be located in the open healthy suburbs, wooded lands and garden places, not amidst crowded habitations.

upon him and from whom he would not feel shame and shyness in taking.¹

But later

He should not beg among the family and relatives of his preceptor, or of his own relatives or kinsfolk; but from the houses in the neighboring town, and only the houses of the good and the dutiful householders, in whose homes the sacrifices enjoined by the Vedas are

Naturally, Saraswatī, the goddess of learning, dwells in the suburbs, while Lakshmi, the goddess of wealth and splendour lives in the urbs, the cities, and Gauri-Anna-pūrṇā-Durgā, the goddess of health and plenteousness, of corn and milk, and also of fighting power, dwells in the rural areas.

As regards the begging, Europe had its bands of begging and strolling students in the Mediæval Ages and the pre-Reformation days, as it had its begging friars. There were many points in common between the mediæval civilisation of Europe and that of India. Only the former does not seem to have had a definite scheme and a recognised systematic philosophy of life behind it; though the theology it had may well be said to have been its philosophy.

¹ मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम् ।

भिक्षेत भिक्षां प्रथमं या चैनं नावमानयेत् ॥

Then :

वेद्यज्ञैरहीनानां प्रशस्तानां स्वकर्मसु ।

ब्रह्मचार्याहिरेद्भैक्षं गृहेभ्यः प्रयतोऽन्वहम् ॥

गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु ।

अलामे त्यन्यगेहानां पूर्वं पूर्वं विवर्जयेत् ॥

सर्वं वापि चरेद् ग्रामं पूर्वोक्तानासंसभवे ।

नियम्य प्रयतो वाचमभिशस्तांस्तु वर्जयेत् ॥

समाहृत्य तु तद्भैक्षं यावदर्थसमायया ।

निवेद्य गुरवेऽश्रीयादाचम्य प्राङ्मुखः शुचिः ॥

Manu, ii, 50, 183, 184, 185, 186.

kept alive. Or, if need be, and he should not get food elsewhere, or if there are no other homes available in the vicinity, then he may beg from his relatives and kinsfolk too. And having secured the needed food, and no more, by begging artlessly, he should present it to his preceptor, and then, with his permission, should eat it facing east, after the customary mouth-rinsing (*āchamana*) and full purification.

WISE CHARITY DEVELOPED BY SUCH EDUCATION

Not very easy to revive in its integrity, all this to-day, no doubt! And yet, placing ourselves in that distant condition, and reconstructing that old world before our mind's eye, can we not see any features therein to recommend? There is the freedom from excessive centralisation, with its overcrowding, and its mechanisation of men and of knowledge, and its loss of human kindliness and home-emotions. There is the practice of true socialism, where every mother and every sister learns to look upon every dear student-beggar as her own son and her own brother; for if she gives food to the hungry child or brother of another, is not her own hungry child or brother being helped tenderly at the same time by another? And so the heart of every parent goes out to every child, and of every child to every parent, and affection reigns in the community and love suffuses and softens every life. And burdens are proportionately divided, and not felt but welcomed eagerly, for the capacities of every family are known, and no more

students go to any than can be conveniently provided for by it. And, because the Great Father Manu has said that students must not take their food from the houses of the vicious and the sinful, and therefore the children will not come to them and do them the honor of accepting their food if they are not virtuous, therefore every home, for the sake of the children, strives to maintain its standard of dutifulness high. By this simple device, of every student begging food from every other home than his own, the Great Progenitor binds together in one the hearts of all the families of the community, and consecrates the spirit in them, so that it shines forth in the life of matter, and joy becomes duty and love becomes law. The dignified matrons and patrons and the bustling mothers would also have good opportunities, under such an arrangement, of judging 'eligibles,' and planning future alliances, while the coy damsels might strike up sweet boy and girl friendships full of that spiritual brotherly and sisterly affection which is the most happy and most lasting part of the future married comradeship, and, when formed early, is a most effective protection against all erring of heart and body for both.

It is not quite sure that the current ways are very much better, are even so good! The most that can be said in their favor is that taking into account the whole present form of society, we could not very easily do otherwise. But that whole

structure requires to be recast in a new spirit, the spirit of love in place of the spirit of struggle. In the educational systems of to-day too, as in other departments of life, we see that the main ideas are the same as the old ones, *viz.*, that students should reside near their colleges and schools, under the supervision of their educators, and be supplied with their needs partly by their parents and partly from public funds; which, of course, also means, ultimately, the householders and breadwinners of the nation.¹ But the defects are in the details, overcrowding, lack of the family-feel, disproportionate expense, inability to give personal attention to each individual student. And these defects are

¹ It is also well known that a very large part of the permanent endowments as well as the current income of educational institutions, all over the world, comes from private charity. In the U.S.A., such charity reaches its climax. Whole universities have been established by single gifts or bequests by persons who were compelled by their inner and higher self to make such expiation for their awful sins of mammonism, in deceiving and ruining thousands of homes to gather their multi-millions of dollars. In India, education has always been carried on with the help of private charity, and the British regime, though taxing the people very heavily, spends the bulk of its revenues on the army, the police, the very heavy salaries of the so-called 'higher' services, and what are known as the 'Home'-charges (spent in England *on account* of India!), and grudgingly makes comparatively very small grants for education, and leaves them to be eked out by the charity of the already over-burdened public. Bands of students often go out during the holidays, from nationalist and semi-nationalist institutions, begging and securing donations for their *alma mater*-s—thus reviving, on a larger scale, in new form, the old tradition of begging students.

gradually leading public opinion in the direction of private seminaries and an expansion of the house-master system (especially for the earlier stages of education) as distinguished from the large Boarding-House or Hostel and the "Latin quarter" of great University towns with their negative and positive evils.¹

(i) *Shaucha, i.e., Hygiene and Sanitation*

Of things to be taught and educed, cleanliness and chastity, hygiene and sanitation, which make *shuchi-tā*, good manners and morals, high aspirations, courage and firmness of will,

¹ It seems that, as usual, there has been a reaction, latterly, against the residential system of education, as tending, when pressed beyond bounds, to make the students' and the teachers' lives artificial, to put them out of touch with the realities of life in the world, to deprive them of opportunities of studying industries at close quarters and firsthand, and as also likely to give rise to the evils of over-centralisation and bureaucracy. Hence, town-universities have grown up within the last few decades, like those of London, Birmingham, Manchester, in contrast with the university-towns of Oxford and Cambridge. In the U.S.A., many colleges are within easy reach of great factories, and students, dividing their time between the two, combine liberal and cultural with vocational education, and not only learn to practise technical industries but also earn their own upkeep, instead of 'begging' in the old way, or, in the new way, of being supported by their guardians or by public funds and charitable endowments. The 'sub-urbs' as the *locus* of educational institutions, for the adults especially, or even the adolescent, as distinguished from the small children—this is the reconciliation of the two views.

all which make up noble character, ārya-tā, come first, as said before. There is no dispute that cleanliness is next to godliness. How, how much, what, when, to eat, drink, bathe, sleep, and keep clean the body, the clothes, and the dwelling-place—these are to be taught, as ruled by Manu. Works on Āyur-veda-Medicine supply needed details regarding dīna-charyā, hygienic conduct in the day, rātri-charyā, in the night, ṛtucharyā, in the several seasons. Thorough cleaning of the teeth before and after every meal, and before and after every sleep, is indispensable to preserve the teeth.

But while books are loaded on the skulls of children diligently, these all-important matters are largely or wholly neglected in the educational institutions of India to-day, for various bad reasons, which could be mostly avoided or cured if the governmental administration were genuinely and sincerely and wisely of, for, and by the elect and select of, the people, and the social organisation systematic. The single word śhaucham, in Manu's verse, really includes the whole science and art of hygiene and sanitation. That science with its application or art, is, practically co-extensive with medical science and art to-day, and is as complicated, as unmanageable, as artificial, as expertist, and, therefore, in many respects harmful by excess of expertism rather than helpful by humanism. But in essential principles, it is as simple as truth. Pure air

to breathe, pure water to drink, pure food to eat, some degree of sunlight (i.e., the four *ṭaṭṭva*-s of which the body is made up, *ākāśa* being all-pervasive), and pure thought—this is the whole secret of health and hygiene. How to secure them, in the very artificial conditions of city life and of the subordinated and ruthlessly exploited village-life—provides the occasion for the exercise of endless ingenuity and expertism and brow-beating of the layman, by the 'bureaucracies' of the sanitary departments of governments.

Purity of Diet and Continence

Because nine-tenths of the diseases and the vices of humanity are caused by or connected with errors of tongue and sex, and because the highest reaches of the soul depend upon purity of food and continence, Manu lays great stress on abstemiousness in diet and chastity in conduct, and Kṛṣṇa and other Rṣhis also do the same: .

Let the student wash and clean his hands, feet, face, and all the sense-organs, nose, mouth, eyes, ears, thoroughly, before and after meals. Let him eat unhurriedly, slowly, with undistracted mind. Let him not think ill of the food placed before him, but take pleasure in it thankfully, and look upon it with honor and welcome. The food that is rejoiced in, always brings strength of body (*bala*) and energy of mind (Skt. *ūrj*, Gr. *ergos*, Persian *urūj*); if carped and cavilled at, it destroys both. Let him not eat the remains of the food taken by any other; nor give his own leavings to any; nor go about without washing and cleansing his mouth and hands

after a meal; nor must he, on any account, over-eat, nor between the fixed meals, nor eat again while the previous meal remains undigested. Over-eating is the very parent of disease and premature death, is the foe of virtue and the friend of vice, is hated and despised and ridiculed by the world, and leads to purgatory, therefore, after the death of the body. Let him not take food from the hands of the intoxicated, the arrogant, the choleric, the liars, the diseased, the dirty, the followers of evil callings, the hypocritical, the cruel, the hostile, the avaricious, or the bad king or even the brāhmaṇa, if he be stingy and small-minded though he know the whole of the Vedas. The gods once disputed over the question, and decided that the food-gifts of the miserly śrotriya (Veda-knower) and of the generous-hearted capitalist money-lender on high interest, were equal in quality on the whole; but the Lord of Progeny appeared among them and said, Make ye not those equal which are unequal; the gift of the generous money-lender is made holy by his high aspiration and mood of eager friendliness, while that of the miserly man of learning is befouled wholly by his meanness.

As is the food so is the man. Eat only after the previous meal has been wholly digested and you feel hungry—says Ātreya; Be compassionate to living things—says Gauṭama; Trust not overmuch—says Brhaspati; Be gentle to women—says Bhārgava.

Persons of sātṭvika quality, pure intelligence, take and thrive best on sātṭvika, pure foods, soft and moist, bland, non-volatile, and cordial (cardiac); persons of restless activity, rājasa, like and take corresponding foods, bitter, acid, salt, very hot, sharp, dry, burning, etc., productive of ill-health, pain, grief; the inert and dull, tāmasa, take dulling foods, stale, tasteless, ill-smelling.

When the food is pure, the intelligence is clear and bright; and then the mind is placid and lucid; when the mind is such then the memory is strong and certain; when the memory is clear and full, all knots of the heart (all neurotic and other complexes) are loosened and solved; when all the impurities of the heart have thus been

washed away, the Lord Sanat-Kumāra, who is also called Skanda, gives to the human soul its last initiation on this earth, and shows to it the Light beyond the Darkness.¹

¹ उपसृष्ट्व द्विजो नित्यमन्नमयात्समाहितः ।

मुक्त्वा चोपसृष्टोत्सम्यगद्भिः खानि च संसृष्टेत् ॥

पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन् ।

दृष्ट्वा हृष्येत्प्रसीदेच्च प्रतिनन्देच्च सर्वशः ॥

पूजितं ह्यशनं नित्यं बलमूर्जं च यच्छति ।

अपूजितं तु तद्भुक्तमुभयं नाशयेदिदम् ॥

नोच्छिष्टं कस्यचिद्दयान्नाद्याच्चैव तथांतरा ।

न चैवात्यशनं कुर्यान्न चोच्छिष्टः कचिद् व्रजेत् ॥

अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनं ।

अपुण्यं लोकविद्विष्टं तस्मात्तत्परिव्रजेयेत् ॥ *Manu*, ii, 53-57.

मत्तकुद्रातुराणां च न भुंजीत कदाचन ।

कदर्यस्याभिज्ञस्तस्य क्रूरस्य दाम्भिकस्य च ॥

श्रोत्रियस्य कदर्यस्य वदान्यस्य च वार्धुषः ।

मीमांसित्वोभयं देवाः सममन्नमकल्ययन् ॥

तान्प्रजापतिराहृत्य मा कृष्वं विषमं समम् ।

श्रद्धापूतं वदान्यस्य हतमश्रद्वयेतरत् ॥ *Manu*, iv, 207-225.

जीर्णे भोजनमात्रेयः गौतमः प्राणिनां दया ।

बृहस्पतिरविश्वासः भार्गवः स्त्रीषु मार्दवम् ॥

सत्यमन्नजनितो जनदेहः ॥ etc., and the *Gītā*, xvii, 8-10.

आहारशुद्धौ सत्त्वशुद्धिः, सत्त्वशुद्धौ चेतसः सम्प्रसादः, चेतसः सम्प्रसादे ध्रुवा स्मृतिः, स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः, तस्मै मृदित-
कषायाय तमसस्फारं दर्शय त भगवान् सनत्कुमारः, तं स्कन्द इत्याचक्षते, तं
स्कन्द इत्याचक्षते ॥ *Chhāndogya*, vii, 26.

For comment upon this, in modern western language, read these:

" . . . Normal secretion (of the digestive juices) is favored by pleasurable sensations during mastication; unpleasant feelings, such as vexation, and some of the major emotions, are accompanied by a failure of secretion . . . Not only are the secretory activities of the stomach unfavorably affected by strong emotions; the movements of the stomach as well, and, indeed, of almost the entire alimentary canal, are wholly stopped during excitement. So you see that the proverb, 'Better a dinner of herbs where love is, than a stalled ox and hatred therewith,' has a physiological as well as a moral basis"; Dr. Morton Prince, *The Unconscious* (pub. 1921), pp. 429, 431.

(Samskr̥t works on medicine, *Sushruta*, etc., speak of five kinds of piṭṭa, or digestive juices, viz., rochaka, pāchaka, ranjaka, bhrājaka, sāraka, which probably roughly correspond with the salivary, gastric, biliary, pancreatic, and intestinal juices and secretions.)

"Over-eating and frequent eating clog and foul the human machinery, making it sensual and lethargic. Such people do not live to a ripe old age." Dr. H. C. Menkel, *Healthful Diet for India* (pub. 1927), p. 64.

Western medical writers have often pointed out that sex-vice is largely due to over-eating and wrong eating, which set up unwholesome irritations and excitements.

Finally we have the Bible, practically translating the words of the *Chhāndogya*, combined with those of the *Gītā* (ix, 27): "Whether, then, you are eating or drinking, or whatever you are doing, let everything be done to the glory of God . . . If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are . . . Know you not that you are the temple of God, and that the spirit of God dwelleth in you. Having therefore these promises, beloved friends, let us purify ourselves from all defilement of body and spirit, securing perfect holiness through the fear of God."

As the Christ prayed, "Give us, O Lord!, this day our daily bread," and as good Christian priests say grace before meals, to create the requisite healthy and beneficent atmosphere, so, long before, the Vedic R̥shis prayed, and good brāhmaṇa-s and brahma-chāri-s pray to-day, that the food may be blessed, may produce physical, mental, and moral blessings:

"Lord of Food!, give us food that may be free of vice and full of strength. May the bringer thereof be happy and cross beyond sorrows, and may it bring health and energy to us, the human beings of two feet, and to our younger brothers, the helpful domestic animals of four feet.

"We pray to the Shining Father, give us the food that is best and most wholesome for us and for all, food that is the one basis of all life-activities; for such food, intently do we pray to the Lord of all forces."¹

To the comparative few who suffer from over-abundance of food, and from thoughtlessness, such graces and prayers may seem worthy of only ridicule; to the many, who suffer from lack of sufficient food (as in India to-day) the realisation is clear and constant that food is the alpha and omega of life.² If it were duly honored, both would benefit and perhaps few would suffer from either deficiency or plethora.

* ¹ अन्नपते, अन्नस्य नो धेहि, अनमीवस्य शुष्मिणः ।

प्र प्रदातारं तारिष, ऊर्जं नो धेहि द्विपदे चतुष्पदे ॥

Yajur-Veda, ch. xii

तत्सवितुर्वृणीमहे, वयं देवस्य भोजनं, श्रेष्ठं सर्वधातमं, तुरंगमस्य धीमहि ।

Rg-Veda, Mandala, vii.

² See p. 47, foot-note, *supra* ; *The Science of the Emotions*, pp. 283-286 ; and the *Gītā*, ii, 59.

मनुष्याणां समारंभाः सर्वे आहारसिद्धये ॥ *Mbh.*

इन्द्रियाणि जयंत्याशु निराहारा मनीषिणः ।

वर्जयित्वा तु रसनं तन्निरन्नस्य वर्धते ॥

(ii) *Good Manners and Morals*

Good manners are also generally recognised as necessary. But in modern days, in India, somehow, no definite, regular, teaching is given on these matters either. The lack of good manners—which leads to so much friction and irritation and sometimes disastrous quarrels¹ that blight lives—is

तावज्जितेन्द्रियो न स्याद्विजितान्येन्द्रियः पुमान् ।

न जयेद्रसनं यावज्, जितं सर्वं जिते रसे ॥

Bhāgavata, XI, viii, 20-21.

These verses expand *Gītā*, ii, 59: "All human enterprises and activities, however idealistic, all root back in, and are for the securing of, food. The strong-willed, who abstain from food, conquer the other senses, but the sense of taste increases in rebellious strength against them. He who has not prevailed over it has not gained mastery over any in reality; he who has controlled it has subdued all others." The Prophet Muhammad also, when asked what was the most dangerous thing, touched his tongue, and said: "This; all the limbs are safe if this goes right; they are all ruined if this goes wrong."

¹ For classical illustration, on gigantic scale, read the story, in the *Purāṇas*, of how, over the question of who should salute first, hostility began between the great gods Shiva and Daksha, and a great 'War in Heaven' took place, which changed the whole course of future evolution. Arrogance, megalomania, 'I am greater than you are,' has been a prime cause of battles, on largest and smallest scales, throughout history, and has been mis-called by self-deceivers and flatterers, 'Ambition for glory'. It is said that at least one of the matches which set fire to the powder-magazines of Europe and caused the conflagration and explosion known as the Great European War of 1914-'18, was a slight put upon a favorite priest, Rasputin, of the Russian Czar Nicholas, by the German Kaiser Wilhelm. "Britannia rules the waves" and "Deutschland über alles" may be regarded as glaring instances of 'bad manners'.

being constantly pointed out and denounced by everybody, nowadays, in students, in high and low officials, amongst business-men, in the working classes, even in legislators, in every country. But no effort is made systematically to *teach* manners to them, by those who are in the best position to do so, *viz.*, the governments of the various countries and the educationists.

If a man is taken from the plough and put into an official place, which, however petty it is, still carries with it much power for mischief and some for good, how is it possible for such a man not to feel that he is there to enjoy the taste of power by a piece of sheer good luck, in which his fellow-ploughmen have not and need not have any share? How is it possible for such a man to behave otherwise than in the ways of vulgar arrogance? No one ever told him that he was put into that place in order to serve the public by helping the good and hindering the evil, and not in order to feel himself a great man. He does not know that elementary yet all-important fact, has never been taught it, and yet is given daily blame for rude behavior, and is given it in a manner not very much better than his, and which instead of helping his soul, only irritates him and confirms him in his evil ways.¹

¹ *E.g.*, a striking difference may be seen by comparing the English and Indian police-constables. The English constable is sedulously taught, before he is put to his duties; he is taught how to behave, he is taught that he is the servant of

From the Sovereign to the least public servant it should be the duty of each superior officer to himself daily meditate on and lay well to his heart the fact, from which all sound ethics of public service flow, *viz.*, that he is public-*servant* and not public-*master*; and then to instruct his next subordinate *first* in that fact and in the *ethics* (which issue unfailingly from it) of that subordinate's work, the *righteous spirit* of human sympathy and general helpfulness and freedom from arrogance in which he should do his work, and only *secondly* to instruct him in the business-details. Manu says:

The responsibility is the elder's. The elder, the higher, the superior, by his righteousness of spirit and conduct, maketh the family thrive and grow and prosper; or, by the opposite, he bringeth it to ruin and destruction, including himself. If the elder guide and train the younger well, he is verily as mother and as father.¹

A code of manners, to be systematically taught to all men, in their days of studentship, is necessary. The most artificial and faulty one is better than none. And not only should it be taught to the young, but the old should also revive their

the public; hence, every one in London turns to the constable as to a friend. In India he is not taught good manners nor his duty to the public; and he is arrogant, and every one tries to keep out of his way, and dreads him. Not he, but those who have neglected to teach him are responsible.

¹ ज्येष्ठः कुलं वर्धयति विनाशयति वा पुनः ।

यो ज्येष्ठो ज्येष्ठवृत्तिः स्यन्मातेव स पितेव सः ॥ ix, 109, 110.

memories of it from time to time. The asceticism is used to revive the memories of the kings on such points, in the earlier day. Men in office and authority, especially, need to be very studious of the ways of behavior which promote good-will. Without rules of behavior between old and young and equals, without forms of salutation and reply and address, life is without grace and courtesy and stateliness. The careful observance of any such code involves a training in self-control, and an understanding of one's own and others' feelings, which smooths relations, obviates misunderstandings, and in cases where they may happen to arise, makes explanations possible and easy. Without knowing how to address each other, how to tell the truth gently, people can only cause and feel hurts and resentments, and can take no steps to help an awkward situation, but only make it worse by acting on their unexamined and uncontrolled emotions.

A detailed code of manners is therefore carefully enjoined by Manu, whereby reverence to elders, tenderness to youngers, affection to equals, are expressed on all appropriate occasions, making life a continual feast of fine feeling. At the present day, as a corollary to the development of egoism, in every individual, and a compromise between the egoisms of all, there is a tendency to dispense with reverence on the one side and tenderness on the other, and all the expression thereof, by insistence on the equality of all individuals, that is of the

bodies ; so that the aged grandfather and the budding youth shall observe the same forms of behavior towards each other. Such a state of manners seems, however, appropriate to other states of psycho-physical constitution than the present, conditions like those of the earliest races, which may be repeated again in the later. In the meanwhile, to deprive ourselves of the feelings of reverence and tenderness, thinking to retain only those of friendship, (at best, and coarse vulgarity and flippant impudence or even mutual contempt and insolence, at the worst) is the same as to deprive ourselves of some of our sensor and motor organs, thinking to retain only the rest. It is to make life poorer and not richer. Even if equality could be made really to mean sympathetic fraternity, even then, surely, to feel the parental and the filial as well as the fraternal emotions is to be spiritually three times richer than to feel only the fraternal. Mere equality, unvaried by seniority and juniority, superiority, and inferiority, must surely become very dull and monotonous and end in boredom before long. It indeed endangers the health and safety of the remainder or even makes its continuance doubtful. For all the aspects of feeling and organs of body are in intimate relationship and inseparably bound up with each other, and amputation of any will affect all the others.¹

¹ साम्यं प्रलयः, वैषम्यं सृष्टिः । *Sāṅkhya*. "Sameness is slumber, chaos, the world's disappearance and dissolution ;

Every distinctive civilisation, starting from a religion, develops (i) a special language and a special body of knowledge, (ii) a special culture, ethos, system of morals, code of manners, set of social conventions, a special way of worship and series of sacraments more directly connected with the religion, (iii) a special way of living, a body of useful and fine arts, dress, architecture, system of government, and ways of wealth-production and commerce, etc.—whereby to express its share of the Universal Mind. In India, at present, we may observe the clash of three such civilisations, mainly, (discounting the minor varieties under each), *viz.*, the ancient Indian, the Arabic-Persian, and the European; or, in terms of religion, the Vaidika, the Islāmic, the Christian. The first two are degenerate; the third is abnormal, being too much based on exploitation. All are in the melting-pot. The immediate result is general conflict and confusion. It is devoutly to be wished and hoped that the refining, ennobling, and rational elements common to all will remain behind, like gold in the crucible, and the dross and dirt raised and flung in by the dusty and stormy march of time will be burnt out.¹ The sifting is work for the Educator.

differentiation is waking, cosmos, the world's reappearance and evolution." So says ancient Sāṅkhya. So also says the modern evolutionist.

¹ See the present writer's book, *The Unity of Asiatic Thought, i.e., of all Religions*.

It were well if those responsible for the education of the people in the broadest sense would enjoin a carefully thought-out code of manners upon high and low, official and non-official, young and old and equal, and persons in different walks of life; and it were well if they would see that all understood the psychological reasons for it, in ever-increasing degree, according to the growth of their capacities. A good portion of the friction and unrest of modern days in all countries would disappear if such a code of manners were carefully inculcated, and all the rest of the discontent would disappear if that code were placed in the setting of a more equitable division of work and leisure and pleasure for all. As the soul needs a body to manifest itself; as thoughts require words for expression; so kindly feelings require appropriate gestures of salutation, obeisance, blessings, for their assurance and recognition. And the law of psycho-physical parallelism tells us that the one invariably tends to produce the other, and *vice versa*. Hence deliberate practice of courteous ways is essential.

Many are the details mentioned by Manu, for teacher and taught, ruler and ruled, friend and friend, stranger and stranger, judge and suitor, and so on. The general principle of manners in speech, is stated thus:

Tell the truth, and tell it pleasantly and gently (for gentleness and benevolence are the very spirit of Truth,

the One Truth of all truths being the Unity of all selves in the Supreme Self, whence love); tell it not rudely (for the truth-telling that hurts and jars and repels, carries not conviction as truth ought to, but is only a display of aggressive egoism). Never tell a pleasing falsehood either—such is the ancient law.¹

Titles to Respect

And the general principle of manners in mutual behavior and courtesies is given thus :

Affluence, good birth and breeding, years, high deeds, experienced knowledge—these constitute the five titles to honor; each succeeding one is higher than the preceding. . . Amongst brāhmaṇas, he who has more knowledge is the elder; amongst kṣhāṭṭriyas, he who has greater might of arm and prowess; amongst vaiśhyas, he who has larger riches; amongst śhūdras, he who counts more years of age from date of birth.²

The son of Aṅgirā, while yet but a boy in years, was set to teach his uncles, the Pitr̥s, the Ancestors of the future races. And he began his lectures to them with the words: "My children!" And the Pitr̥s were very indignant and lodged formal complaint with the gods. And the gods assembled to consider the important question and after full consideration, gave judgment; "The

¹ सत्यं ब्रूयात् प्रियं ब्रूयात् ब्रूयात्सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥ *Manu*, iv, 138.

For full comment on this verse, see *The Science of the Emotions*, pp. 260-262.

² वितं बन्धुर्वयः कर्म विद्या भवति पद्ममी ।

एतानि मानस्थानानि गरीयो यद्यदुत्तरम् ॥

विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणां तु वीर्यतः ।

वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः ॥ *Manu*, ii, 136, 155.

boy addressed ye properly. The one who knoweth less is younger; the one who knoweth more is the elder. Years and white hairs and worldly wealth and high family do not make elderliness. The R̥shis have decided that the wiser and more learned is the greater also amongst us." ¹

These same are the tests of worthiness and right to honor to-day also, but because the spirit has gone 'wrong, as in other matters, the working of them breeds invidiousness and discontent, instead of gracefulness and pleasure. The accident of birth, the accident of purse, the accident of age, are very much talked and written about, for purposes of depreciation and even outright denunciation. Yet these are no whit more, nor less, accidental than the accident of brains, the accident of congenitally strong nerve and large muscle and tough health, the accident of eloquent tongue and powerful pen, and the accident of restless ambition and ability to do deeds. None of these, in truth, is accidental. All effects have causes. All these powers and positions are won by great desire plus self-denial (t̥a p a s) of one sort or another in this or in previous lives. All are good, each in its due place; and all to be highly honored *if rightly used*. The Consort of Vishṇu, Lakshmi, the rosy mother, the resplendent Matron of the World, Loka-māṭā, is no less, if also no more, important and sacred than the Helper of Brahmā, white Sarasvatī, the pure, chaste goddess of

¹ *Manu*, ii, 151-154. More on the subject of gradation and ranking may be said later.

learning. Lakshmī, the goddess of all the wealth and splendor, all the art and glory, of the world; Gaurī-Annapūrṇā-Durgā, the rainbow-hued Half of Shiva-Shankara-Ruḍra, the goddess of conjugal Love, Beauty, Health, Vital Energy and indissoluble Family Relationships, the goddess who makes good birth, happy marriage, fine children, long life and great deeds possible, who is also the goddess of "the horn of Plenty," of abundance of Food, and who, finally, turns into the Goddess of War, the goddess of the warrior, the husbandman and householder transformed into the soldier for defence of home and hearth; Sarasvatī, the goddess of Intellect, Science, Art, Wisdom—who shall say which of these is more to be honored than the other two? But in misuse, the accident of cunning brain, glib tongue, facile pen, iron nerve and muscle, is even worse, if that be possible, than the accident of purse, birth, age or prowess. The brahmachārī of Manu was therefore taught to reverence all the powers of man, but only when they were well used, and in order to use them well himself.

The word reverence needs to be dwelt upon, a little. It is the key to the formation of high character. Genuine good manners are the outcome of good morals only. Sincere good conduct is not possible without good character. "Mockery is the fume of little hearts"; and noble manners come from noble minds. "The man of the world" has

been defined as "the man with irreproachable manners and irredeemable morals". - But that is the hypocrite and deceiver, not an Āryan gentleman. The liar deliberately severs the natural direct relation between manners and morals. Another type affects superior airs and detachment as of having risen above all things by omniscience, and *nil admirari*. But that is only the reversed and false image of true *vai-rāgya*, which brings, not conceit, but compassion and the crowning virtue of humility. Good conduct, good manners, are the fruit; good morals, good character, are the root. Manu's word *saḍ-āchāra*, *shisṭ-āchāra*, includes both at once. It means the character and conduct of the good. And, as the truth is simple always, so the secret of the formation of good character is simple. Revere the mother most of all, then the father and the teacher, honor the other elders, love the brothers and the sisters, be kind and protective to the youngers. He who develops these natural good feelings will find that courage, philanthropy, fellow-feeling, public spirit, justice, generosity, charity, mercy, tolerance, patience, fortitude, and all the other virtues, add themselves.¹ A good family-home,

¹ On the subject of virtues (and vices) see Pt. III of *An Advanced Text-Book of Hindū Religion and Ethics*; also the present writer's *The Science of the Emotions*, 3rd edn., pp. 95-114, 131-136, 254-255, and *The Science of Religion*, II, ii, (b) and the references to the *Mahā-bhārata* and the *Bhāgavata* given there; and especially *Gītā*, xvi, 1-3.

parental or tutorial, is the natural and unfailing nursery of good character.¹ The strong and healthy seeds of it will be formed there, and life outside will only bring them to sprout and blossom and fruit.

SCHOOL AND HOME

The notion that all education should be done in school and college, with rigid routines and time-tables and fixed classes, and that the home should have nothing more to do with it, is part of the general spirit of excessive mechanisation, specialisation, and division of labor, which pervades the present era of machine-civilisation. The other notion, which also we see at work, that schoolmasters have only to set tasks to the students, and that it is for the parents to see, themselves or through private coaches, that the tasks are done and manners taught, if at all—this is also part of the concomitant widespread atmosphere of aggressive egoism, expertism, avoidance of general duty and claim of special right. 'Responsible public servant' has come to mean, in practice, 'a public servant—and the higher in salary and office, the truer the definition—who knows how to shift responsibility from his own shoulders to that of others,

¹ "Pestalozzi was profoundly right in putting forward the home as the very core of educative influence": Welton, *What Do We Mean by Education?*, p. 57.

- subordinates, and, even more, of the public which pays him to do the responsible work'! The spirit of bureau-crazy (*i.e.*, the 'strength,' the master-ship, the supremacy, of the bureau, the office, the man in office) being abroad, there is a general tendency, in all departments of the public services, for the public servant to regard himself as the public master, and to try to browbeat and hustle the public to do the work which the public pays *him* to do! Of course, this perversion is most observable in the executive departments. But it is not absent from even the education department proper. And it is most unnatural, most jarring, most mischievous there—as poisoning the very springs of life, the budding mind and character, by bad example and wrong ideas. The brāhmaṇa, the teacher, the priest, the missionary, the counsellor and friend of all in distress, should have no trace of arrogance about him, but be sympathy and benevolence and helpfulness personified. The conflicting notions above mentioned, and many such others now being cast up by the rising tide of 'the science of education,' will all be found capable of correction and synthesis by the simple idea of the Teacher's Family-Home, and the simple maxim, "Avoid excess". A pupil who grows up in such a home's pervasively benevolent atmosphere of reverence for elders, affection for equals, tenderness for younger, has acquired the essence and substance of high character, to which the

finish and polish of special conventional manners proper, ('table-manners,' etc.,) are easily added by the directions of the heads of the home, as occasions arise, in the daily communion of the life of that home.

The Teacher, the Father, the Mother above all, and also the elder brother, should never be slighted even in thought, even under affliction. The teacher is verily Brahmā incarnate, the father is Prajā-pati, the mother is the all-bearing all-giving Mother Earth, the brother is one's self in another body. The pains that the father and the mother undergo gladly out of love for the younger generation, to bring it to birth and enable it to live—these cannot be repaid even by hundreds of years of service. To them therefore is affectionate service ever due. When they are satisfied, *tapas*, self-denying labor, the essence of high character, is achieved in full. Reverent service of them, work according to their wishes, is the highest *tapas* (for it spreads a spiritual atmosphere all round). They are the three worlds, they are the three (first) stages of life, they are the three Vēdas, they are the three sacred fires. He who is not careless towards them, he wins the three worlds: this, the physical, by love of the mother; the middle or astral by that of the father; the third or mental by that of the teacher; his body shines with the aura created by a virtuous and peaceful mind. He who daily honors these, honors and achieves all virtues and all duties. He who slights them has not the quality of spirit which will make any actions successful. Let him ever avoid wrangling with the teachers, elders, kith and kin, children, servants, guests, sick persons and physicians, and especially with the mother, the wife, and the daughter.¹ He who conquers them by affection, he who allows himself to be defeated and overruled by them in small matters, he conquers all others and them also in great matters. The teacher puts the human being in touch with the world of Brahmā the

¹ See Macaulay, *History of England* (original edn.), I, 360, for interesting comment on this.

Ideator, the father with that of Prajāpati the Progenitor, the guest with that of Indra the Far-famed; the priest, of the gods; the daughters, of the fairies; the kinsmen, of the vishvé-devas, the 'pervasive gods'; the relatives, of the waters; the mother, of this Earth; the children, the aged, the sick, of ākāśha, the skies and the spaces.¹ The elder brother is as the father; the wife and child are part of one's own body; the servants are as inseparable shadow; the daughter is object of infinite tenderness; therefore, even if they should get angry and use strong language, the well-instructed twice-born Āryan gentleman bears it all with unfevered mind, full of patient kindliness. He who controls himself with these, will not fail in self-control anywhere.²

¹ For explanation of these somewhat mystic statements, see *The Mahatma Letters*, p. 200; and the present writer's *The Superphysics of War* (Adyar Pamphlets Series), pp. 33-34.

Briefly, all kinds of worlds are present here, now, in and around us; the worlds of sound, tact, sight, taste, scent, of science, art, music, poetry, commerce, trade, etc., obviously; and so of the gods and fairies and denizens of high and low planes, infinitely, not so obviously. Our various physical, super-physical, mental senses and faculties put us in touch with these various worlds. By the law of psycho-physical parallelism, that a mood of mind corresponds with a mode of matter, each shade of emotion brings us into contact with its corresponding world, where it is most in evidence. The principle of samā-darśhiṭā, the law of analogy, shows us that the whole of the universe is infinitely repeated, on all scales, from the smallest possible microcosm to the largest possible macrocosm, over and over again. And as the cultivation of the physical sensor organs throws open the riches of their corresponding worlds to the mind, so the cultivation of the various spiritual affections throws open their respective regions to the soul.

२ आचार्यश्च पिता चैव माता भ्राता च पूर्वजः ।

नार्त्तेनाप्यवमंतव्या, ब्राह्मणेन विशेषतः ॥

आचार्यो ब्रह्मणो मूर्तिः, पिता मूर्तिः प्रजापतेः ।

माता पृथिव्या मूर्तिस्तु, भ्राता स्वो मूर्तिरात्मनः ॥

Such is the essence of āchāra. And the
educing of it, as said before, is almost more

यं मातापितरौ क्लेशं सहेते संभवे नृणां ।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि ॥
तयोर्नित्यं प्रियं कुर्यादाचार्यस्य च सर्वदा ।
तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ॥
तेषां त्रयाणां शुश्रूषा परमं तप उच्यते ।
न तैरभ्यननुज्ञातो धर्ममन्यं समाचरेत् ॥
त एव हि त्रयो लोकास्त एव त्रय आश्रमाः ।
त एव हि त्रयो वेदास्त एवोक्तास्त्रयोऽग्रयः ॥
त्रिष्वग्रमाद्यन्नेतेषु त्रीँल्लोकान्विजयेद्गृही ।
दीप्यमानः स्ववपुषा देववद्विषि मोदते ॥
इमं लोकं मातृभक्त्या, पितृभक्त्या तु मध्यमम् ।
गुरुश्रूषया त्वेवं ब्रह्मलोकं समश्नुते ॥
सर्वे तस्यादृता धर्मा यस्यैते त्रय आदृताः ।
अनादृतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः ॥
ऋत्विक्पुरोहिताचार्यैर्मातुलातिथिसंश्रितैः ।
बालवृद्धातुरैर्वैद्यैर्ज्ञातिसंबन्धिर्बांधवैः ॥
मातापितृभ्यां जामीभिर्भ्रात्रा पुत्रेण भार्यया ।
दुहित्रा दासवर्गेण विवादं न समाचरेत् ॥
एतैर्विवादान् संत्यज्य सर्वपापैः प्रमुच्यते ।
एभिर्जितैश्च जयति सर्वोँल्लोकानिमान्गृही ॥
आचार्यो ब्रह्मलोकेशः प्राजापत्ये पिता प्रभुः ।
अतिथिस्त्विन्द्रलोकेशो देवलोकस्य चर्त्तिश्वजः ॥
जामयोऽप्सरसां लोके वैश्वदेवस्य बांधवाः ।
संबन्धिनो ह्येषां लोके पृथिव्यां मातृमातुलौ ॥

important, if such comparisons may be made at all, than that of intellect.

THE ĀCHĀRYA

The āchārya, the teacher of highest quality, is he who, having invested the pupil with the sacred thread, adopted him into his family-home of science, and brought his mind into assonance with, his own, teaches him the Veda, together with its secret meaning and also the practical application thereof, through experimental demonstration. He is called āchārya especially because he gathers together, ā-chinoṭi, all the most important principles of right and dutiful conduct in the various situations and circumstances of life, from all the various sciences, and, ā-charaṭi, practising them himself, teaches the pupils to do so, ā-chārayaṭi, by precept, and, even more, by example.¹ For āchāra, right conduct, is the essence of the highest dharma, and every ātma-vān dvi-ja, every twice-born knower of the Self, is ever intent thereon. He who falls away from right conduct cannot be upheld by any amount of Veda-learning. He who is firm in right conduct, he alone reaps the full harvest of that learning. Thus

आकाशेशास्तु विज्ञेयाः बालवृद्धशत्रुः ।

भ्राता ज्येष्ठः समः पित्रा भार्या पुत्रः स्वका तनुः ॥

छाया स्वो दासवर्गश्च दुहिता कृपणं परं ।

तस्मादेतैरधिष्ठितः सहेतासंज्वरः सदा ॥

Manu, ii, 225-234 ; iv, 179-185.

¹ उपनीय तु यः शिष्यं वेदमध्यापयेद् द्विजः ।

सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥ *Manu*, ii, 140.

आचिनोति च शास्त्रार्थान् धर्म्यानाचारयत्यपि ।

शिष्यान्, स्वयं चाचरति, तस्मादाचार्य उच्यते ॥

realising that dharma is a helpless cripple unless we supply to it the feet of āchāra, which alone can make it walk abroad, the sages have taken right conduct to heart, as the very root and beginning of all tapas, self-denial and ascetic practice for the acquirement of ever higher psychical and superphysical powers and ever greater philanthropic worthiness. Right conduct, high aspiration, freedom from envy, bring long life, desirable offspring, wealth here and imperishable riches of the Spirit hereafter, and cure all inauspiciousnesses and ill-favors of fortune; while wrong conduct brings ill-fame, disease, sorrows, early death. Not all the Vedas, even if studied with all their six aṅga-s, subsidiary sciences, can redeem the man of ill conduct; the sacred music of the chants forsakes such an one at the moment of death, as fledglings that have found their wings abandon the defiled nest.¹

¹ आचारः परमो धर्मः श्रुत्युक्तः स्मार्त एव च ।

तस्मादस्मिन् सदा युक्तो नित्यं स्यादात्मवान् द्विजः ॥

आचाराद्विच्युतो विप्रो न वेदफलमश्नुते ।

आचारेण तु संयुक्तः संपूर्णफलभाग्भवेत् ॥

एवमाचारतो दृष्ट्वा धर्मस्थ मुनयो गतिम् ।

सर्वस्य तपसो मूलमाचारं जगद्गुरुः परम् ॥ *Manu*, i, 108-110.

आचाराल्लभते ह्यायुराचारादीप्सिताः प्रजाः ।

आचाराद्धनमक्षय्यं आचारो हल्यलक्षणम् ॥

दुराचारो हि पुरुषो लोके भवति निन्दितः ।

दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥

सर्वलक्षणहीनोऽपि यः सदाचारवान् नरः ।

श्रद्धानोऽनसूयश्च शतं वर्षाणि जीवति ॥ *Manu*, iv, 156-8.

आचारहीनं न पुनति वेदाः यद्यप्यधीताः सह षड्भिरंगैः ।

छन्दांस्येन मृत्युकाले त्यजति नीडं शकुन्ता इव जातपक्षाः ॥

PHYSICAL EDUCATION—CONTINENCE

Physical education was part and parcel of this training in purity of body and mind and manners. And the most important item of this was held to be brahma-charya. The most significant and most prominent name of the disciple is brahma-chāri. Shishya, 'the to-be-instructed,' vidy-ārthī, 'the desirer of knowledge,' the student, chhātra, 'who dwells under the umbrella-protection of the teacher' or "who covers up, does not cavil and mock at, does not proclaim, the defects of the teacher, but makes much of and imitates only his virtues"—such are other, and less deeply significant names of the pupil. Brahma-chāri, as explained before, means the storer, gatherer, realiser of (i) the vital seed of infinite biological continuity (saṁtāna) and multiplicity in and through progeny, (ii) all science, (iii) the Infinite and Eternal Self. Manu's insistence on utter continence during the student-life is unqualified. Without it, perfection of vital power, bodily and mental, cannot be achieved. Without it, the bearing of the burdens of private and public life, later on, becomes a long-drawn pain and strain and struggle against debility and disease, instead of a continual joy. Also, though not expressly stated, it is indicated that the total physical life shall be four times as long as the period of genuine continence observed before the commencement of

reproduction and creation. The extreme statement on the subject, in works on Yoga, is that the death of an organism does not take place so long as there is no failure of continence and autonomy, the will to live on in the same body (as distinguished from the will to live on in the bodies of progeny, which other will is evidenced by and manifested in the pro-genitive act, exhausting the previous will of self-continen¹ce), on the part of the primal cell which is the core of that organism. This is illustrated by the story of Bhīṣma.¹

Manu says :

When the knowers neglect the study of Veda-science and let their knowledge decay, when they abandon the good ways and indulge themselves sensuously and indolently, when they commit mistakes and excesses in eating and drinking, and ignore the rules of chastity, then only does Death prevail over them; otherwise Death itself could not defeat the Brahma-knower. In other words, oblivion of right theory, neglect of right practice, failure in continence, error in diet—these help disease and death to overpower even the erstwhile wise.²

¹ See the present writer's *Kṛṣṇa*, pp. 259-268.

² अनभ्यासेन वेदानामाचारस्य च वर्जनात् ।

प्रमादादन्नदोषाच्च मृत्युर्विप्राञ्जिघांसति ॥ *Manu*, v. 3.

Some recensions read आलस्यत् for प्रमादात्. But the latter is the better reading. प्रमाद, pra-māḍa, मदन, maḍana, the "maddener," primarily sex-desire, kāmā, eros, is also the cause of आलस्य, ā-lasya, lassi-tude, carelessness, mistakes of all kinds; (see *Gītā*, xviii, 39).

It is possible to translate all the processes of the world into terms primarily of nourishment and secondarily of reproduction, the two ultimate and penultimate appetites. Hence the great stress laid by Manu on the guarding of these.

The ancestral germinal cell sub-divides and produces form after form, which make the progeny. This is true on the physical as well as the super-physical planes :

The parent himself is born as the progeny, becoming renewed again and again.¹

The living creatures of a system are actually, physically as well as superphysically, the children of the God of that system, born out of His sacrifice of a part of His body and living by the sacrifice of other parts thereof. If any such sub-divisional part or cell will cease to sub-divide further and hold itself together, it may continue to do so for an indefinitely long time and become, comparatively, immortal. Hanūmān, by his utter continence, on all planes, in this kalpa (eon), is to become the Brahmā of the next kalpa. Such is the promise of brahma-charya.²

¹ जायायास्तद्धि जायात्वं यदस्यां जायते पुनः ।

आत्मा वै जायते पुत्रो नवो भूत्वा पुनः पुनः ॥

See Kullūka's commentary on *Manu*, ix, 8.

² A few extracts from western writings may be helpful in bringing home the importance of sex-purity and the connection between it and diet, to all concerned with the bringing up of the young :

"The sexual organs have not only the duty of renewing the race, but have also, by a secretion thrown into the

Side by side with the brahma-charya of body, goes the brahma-charya of the mind, alluded to before. This is as necessary to observe as the other. It is evident that the feeble and

circulation, an influence on the nutrition, well-being, and growth of the body . . . Note the difference between the ox and the bullock to see how deep-rooted the influence of the genital glands can be in shaping the size and form of the body." Keith, *The Human Body* (H. U. L.), p. 63. "Purity is of the first importance to boyhood. To prolong the period of continence in a boy's life is to prolong the period of growth. This is a simple physiological law . . . All experience shows that the early outlet towards sex cheapens and weakens affectional capacity"; H. Ellis, *Psychology of Sex*, I, 281. "Next in the list of causes that conspire to a growth of licentiousness is the perversion of the appetite by the food and drink used . . . In the boy of sixteen or eighteen years of age, who has lived and does live a pure life, whose sexual organism has just awakened to life, when this secretion of minute cells reaches the vasa deferentia, it is re-absorbed into the blood, directed into the nerve-channels of the system, and, as a result, his voice is altered, and he takes on a new life. In the mature man, who lives a life of comparative continence, the cells or semen is secreted very slowly, and on reaching the vas deferens is absorbed, and so endows him with a status of health, a clearness of brain, a strength of purpose, and might of will that the poor miserable sensualist in the wildest flight of his diseased imagination, knows not of . . . Costiveness, the result of concentrated food, is one of the many causes of self-abuse in boys and girls"; Dr. Albert Moll, *The Sexual Life of the Child*. "The sexually stimulating influence of luxurious feeding . . . as the principal cause of incitation to lasciviousness, is indeed a well-known fact of experiences." Dr. Bloch, *The Sexual Life of Our Time*.

A current verse says that the quintessential subtlest portion of the food taken goes to develop the germ of life:

पाके रसस्तु द्विविधः प्रोन्यतेऽन्नरसात्मकः ।

रससारमयो भागः शुक्रं ब्रह्म सनातनम् ॥

sickly physical progeny of the physically incontinent, who take up the household life and the work of reproduction prematurely, bring about the physical deterioration of the race. It is even more evident, if observers would only open their eyes, that the weak, unhealthy, unwholesome mental progeny of the mentally incontinent, who take up the very responsible work of authorship, of education of others, before their own minds have attained the requisite power, balance, and maturity, is even more dangerous to the mental and therefore all other health of the race and the nation. Witness, to-day, the evil mental excitements, panics, irritations, psychic fevers, crimes, caused broadcast by frivolous-minded, passion-guided, egoism-inspired writers, rushing into print, in a million books and papers, while themselves yet ignorant of the very alphabet of soul-knowledge.¹ In the olden days, the recognised attitude of the brahma-chārī was that of śhushrūṣhā, 'the wish to hear,' not to chatter away, himself; to listen with attention, with effort to understand, with that reverent

¹ H. Ellis, *Psychology of Sex*, I, 187, quotes Anstie and Bazalgette to the effect that "premature and false work in literature and art, and the tendency of much modern literature to mental orgasm" is due to sexually vicious life on the part of authors. Dr. Iwan Bloch, in *The Sexual Life of Our Time*, quotes at full length an autobiographical document which confesses how a sexual degenerate became a murderous anarchist and inciter of pogroms. The multitudinous cases of the disastrous and widespread consequences of sex-errors which fill the medical records of all civilised nations, drive

earnestness in the warmth of which alone the flower of the soul can bloom and blossom—not with the incessant self-displaying restlessness of mind which is always making internally, if not in external speech also, vehement assents and dissents and hasty comments and criticisms. So, on the other hand, the only motive recognised for authorship was helpful instruction :

With what hope of benefit has the Poet described the greeds of the greedy and the lusts of the lustful to those that are already obsessed with greed and lust? Shall he not be even like one that deliberately leadeth the blind to their fall in the pit? Nay; in order to lead the minds of the listeners gradually from the evil to the good, from k ā m a and a r t h a to d h a r m a and m o k s h a, by emphasising the ill consequences of excessive greed and lust, have the temptations of mind-alluring, soul-degrading, misery-bringing glamors of riches and luxuries and sensuousness been described by the Seers in chastening world-histories. Why else should the tender-hearted Sage, ever full of the deepest compassion for erring humanity, describe the things that bind the souls of men to the grinding wheel of the World-process? ¹

None the duty, for both young man and young woman, of entering upon marriage only *after* virgin brahma-charya prolonged as far as possible.

ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् । *Atharva Veda*.

“By unsullied virginity of brahma-charya does a pure maiden win a similarly pure youth for bridegroom.” So only can the marriages be made healthy and happy.

¹ कामिनो वर्णयन् कामान् लोभं लुब्धस्य वर्णयन् ।

नरः किं फलमाप्नोति कूपेऽन्धमिव पातयन् ॥

मुनिनाऽपि तु कामार्थौ स्मृतौ बहुमनोहरौ ।

व्यर्थावपि ह्युभावेतौ धर्ममोक्षविवक्षया ॥

Not for money and ever more money, nor even for name and fame, did the venerable and tender-hearted patriarchal sages compose their works, but that their children, the human race, may benefit :

The sage Vālmīki composed the primal Epic, the *Rāmāyana*, in order that the brāhmaṇa may become more easily, master of knowledge and of speech and do his work of teaching better; that the kṣhaṭṭriya may understand and perform his work of protection of the weak better; that the vaiśhya may gather and expend wealth more virtuously and usefully; that the śhūdra may advance in soul and attain respectability. The compassionate sage Vyāsa, toiling ceaselessly for the good of others, where so many ascetics think but of securing freedom from sorrow for themselves, put the essence of the Veda into the *Mahā-bhārata*, in order that all may benefit by that precious knowledge, all be helped to cross beyond the difficult places in life, all see happy days. Let us offer homage to the ever-virgin youthful Shuka, son of Vyāsa, who concentrated into the *Bhāgavata*, the quintessence of all his experience of the Veda, out of flowing pity for mankind, to illumine the darkness of the world-mystery, wherein otherwise our souls were groping blindly. Ill indeed were the case of unhappy humanity if the outer and the inner darkness were not lighten-ed by the Sun, the Moon, and the *Mahā-bhārata*.¹

लोकचित्तावतारार्थं वर्णयित्वाऽत्र तेन तौ ।

इतिहासैः पवित्रार्थैः पुनरत्रैव निन्दितौ ॥

अन्यथा घोरसंसारबन्धहेतू जनस्य तौ ।

वर्णयेत् स कथं विद्वान् महाकारुणिको मुनिः ॥

Itihāsa-Samuchchaya.

¹ पठन् द्विजो वागृषभम्वमीयात् स्यात् क्षत्रियो भूमिपतित्वमीयात् ।

वैश्यो जनः पण्यफलत्वमीयात् जनश्च शूद्रोऽपि महत्त्वमीयात् ॥

Rāmāyana.

For such reasons, then, in order to perfect the growth, maturation, and virtue, of body and mind, Manu enjoins repeatedly that the student shall conserve the seed of life within himself most carefully :

Let him sleep by himself, alone ; not in the same bed with any other. Let him not scatter and waste the germ of life. He who doeth so wittingly, he indeed murders his vow of brahma-charya-discipline and the effective fulfilment and success thereof. But if he should happen to do so unwittingly, in dream, then let him bathe and worship the sun and pray thrice with the Veda-mantra which prays: "May my lost life-vigor be restored unto me". He who fulfils his vow of brahma-charya unfailingly, he gains the highest worlds, even immortal bliss and freedom from rebirth. Only he who keeps the vow of brahma-charya unbroken during the student-stage, and preserves his virginity intact therein, only he will master the Veda, only he will enter and go through the household-stage successfully. All vigor of intellect, all valor of heart, all sumptuousness of outer and inner life, are founded on brahma-charya. This house of flesh, known as the

प्रायशो मुनयः सर्वे केवलात्महिते रताः ।

द्वैपायनस्तु भगवान् सर्वभूतहिते रतः ॥

सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु ।

इत्युक्ताः सर्ववेदार्थाः भारते तेन दर्शिताः ॥

भारतं भानुमानिन्दुर्यदि न स्युरमी त्रयः ।

ततोऽज्ञानतमोऽधस्य काऽवस्था जगतो भवेत् ॥

Itihāsa Samuchchaya.

यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितृतीर्षतां तमोऽधम् ।

संसारिणां कष्टयाऽऽह पुराणगुह्यं तं व्यासस्तुमुपयामि गुरुं मुनीनाम् ॥

Bhāgavata.

human body, is upheld by three pillars, right diet, sound sleep, chastity.¹

To him who wishes to observe brahma-charya unbrokenly, throughout his life, Manu grants exemption from the other duties, viz., the discharge of the congenital debts by the ordinary means of the household-life. He becomes elevated, by his abandonment of the three cravings, to a higher sphere of duty; he becomes the reserve-force of the race, the nation, the community, to be of resistless efficiency in physical as well as super-physical need. In such a person, superphysical senses and powers have possibility of development, nay, certainty, if he fulfil the other subsidiary conditions.² Even current Vaidyaka (medical)

¹ एकः शयीत सर्वत्र न रेतः स्कंदयेत् क्वचित् ।

कामाद् हि स्कंदयन्नेतो हिनस्ति व्रतमात्मनः ॥

स्वप्ने सिक्त्वा ब्रह्मचारी द्विजः शुक्रमकामतः ।

स्नात्वाऽर्कमर्चयित्वा त्रिः पुनर्नामित्यृचं जपेत् ॥

एवं चरति यो विप्रो ब्रह्मचर्यमविप्लुतः ।

स गच्छत्युत्तमस्थानं न चेहाजायते पुनः ॥

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।

अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥

Manu, ii, 180-1, 249; iii, 2.

ज्ञानं शौर्यं महः सर्वं ब्रह्मचर्ये प्रतिष्ठितं । *Mbh.*

त्रिस्थूणं शरीरं, आहारो, निद्रा, ब्रह्मचर्यं ॥ *Sushruta*.

² "Savages also are perfectly well aware how valuable sexual continence is, in combination with fasting and solitude,